THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

Christ at the Pool of Bethesda.

BRIGHTLY the glorious sabbath shone
On Israel's city fair;
And holy was the calm that morn,
For GOD had breathed it there.
The risen sun look'd forth on high,
And plumed his wings of light;
While travelling onward through the sky,
He fast dispell'd the night.

Onward the blessed Saviour went;
While on his work of love,
Each well-train'd thought was full intent,
Nor ever sought to rove.
He pass'd the gorgeous Temple by,
All Israel's boast and pride:
Nor met his now abstracted eye,
Aught other scene beside.

But hark! there is a mournful cry
Arrests the Saviour's course;
See, at the wail of misery,
The "man of sorrows" pause.
Bethesda's pool beneath him lay,
And well might he repair,
Upon this holy sabbath-day,
To ease the suffering there.

Group'd in the porches wide were seen
The lame, the halt, the blind;
Who thus for many years had been,
Nor yet relief could find.
But wherefore do they tarry here?
Behold it is the hour
When Heaven's angel shall appear,
Array'd with healing power.

And he shall touch Bethesda's wave,
Such virtue to bestow;
That they who first their limbs can lave
Shall free from suffering go.
Though mourning long hath been their lot,
Hope whispers it shall cease;
And sorrow is almost forgot,
In prospect of release.

But one afflicted much is there,
Who eight and thirty years
Hath borne, and yet without despair,
The aspect anguish wears.
On him the Saviour's gaze doth rest,
Nor shall it turn aside,
Till he in rich reward hath blest
This patience, so long tried.

"Wilt thou be heal'd?" in accents bland,
Fell on the sufferer's ear;
"I would—but while the time 's at hand,
No kind friend doth appear
To bid me haste my feeble gait;
And so another goes,
Before me goes,—and I must wait,
Nor yet obtain repose."

He knew not 't was the Saviour's eye
Bent on him full of love;
Nor little deem'd repose so nigh,
Denied him from above.
But list! 't was JESUS heard him talk,
And thus his answer made,
"Arise, take up thy bed, and walk,"
And lo! he quick obey'd.

M. L. M.

DOCTRINAL.

EXPERIMENTAL RELIGION.

THE phrase 'experimental religion' is not in good odor with a large portion of our Church, and we confess ourselves among the number of those who have been used to connect with it no very profitable associations. But where things are at stake, let us not quarrel about names. The phrase certainly conveys an idea which enters into every desirable view of Christian character, and, unless a more convenient and significant one can be suggested, it is hard to say why this should be discarded. It is not, like some other terms, connected with a theory: not a few objectionable phrases of this nature have found their way into our Church: we are sorry for it, the more so, as they are growing into disrepute among the partizans of the theory to which they belong. But, we repeat it, 'experimental religion' is not one of them. It merely designates the power of religion on the heart, as attested by our own consciousness: an idea too important not to be preserved and identified with an appropriate symbol. True, the phrase has been abused, and become, to some extent, another term for the 'experiences,' and the reveries of the weak and the visionary. But even in such instances it is used by those who are our brethren, who, equally with us, are followers of the Lamb, in whom the same faith, though with different manifestations, is the means of working substantially the same change, and to whose foibles philosophy inclines us to be lenient, while Christianity commands us to spread over them the mantle of love. Let us be careful then how we shock their prejudices and widen in appearance a distance already too great by denouncing a term which aptly expresses and which is extensively understood to express the common wants, feelings and views of the Christian community; or, rather, in a word, the distinctive consciousness of the renovated heart. No man who trusts that he is in the highest scriptural sense a child of GOD, can read the following dissertation without assenting to its truth and sympathizing in its spirit. But if he would relish the thing better under another name, let *him* find one and substitute as he reads. We know not the author, but have taken the article from the Religious Narrator.

I. We would inquire, then, in the outset—What may be meant by experimental religion? Is it not frequently misunderstood? Are not the terms often grievously misapplied? And is it not of vast moment, in every such inquiry, to attempt at least a careful separation between the chaff and the wheat?

As there is no subject, either in religion or in morals, on which erroneous ideas have not been held under the guise of truth, we need not be surprised if such ideas have been at different periods entertained with respect to the nature of experimental religion. Some there are who suppose it to consist in a certain supernatural intercourse with Deity; the perception at the moment of a celestial influx of grace into the soul; sensible illapses of the spirit; and spiritual exercises of soul, altogether inconsistent with the ordinary rules which regulate the government of heaven: others suppose it to consist in certain agitations of the animal frame, hastily mistaken for the touches of seraphic influence; in the changes which take place in the state of the feelings and passions, occasioned, it is supposed, by causes approaching to the miraculous; and in the observation of common occurrences, mistaken for extraordinary interpositions of Providence. Again, the terms have been applied to designate the feelings and habits which may have been acquired by profound speculations on matters which lie far beyond the range of the human intellect; and a peculiar species of sensations of which no one except the actual participant can form any idea. While such false conceptions as these are entertained on this subject, need we wonder that it should be made the butt of ridicule; and that the elevated experiences of enlightened Christian believers should be thus exposed to the imminent dangers of ranking with the flights of Madame Guyon, and the dreams of Emanuel Swedenborg?

But what *is really* experimental religion? It is neither more nor less than the practical application of the *great truths* of religion to the particular *cases of individuals*. It is, in other words, the practical efficacy of Christian doctrine exemplified in the heart and on the life. It is Christianity brought home to "men's business and bosoms." For example, religion calls on us to acknowledge, as founded on plain matter of fact, the doctrine of human depravity in general: it becomes experimental religion, when this doctrine is felt to be true, from our own personal experience. We may believe that there is salvation only through the merits of the Redeemer; and we may rejoice in the assurance that all who come unto GOD through him shall obtain everlasting life: we believe it *experimentally*, when we are individually humbled under a heartfelt sense of our utter inability to save ourselves; and when our own convictions of the absolute nothingness of our own resources respond to the dictates of GOD's infallible word. CHRIST hath promised the aid of his grace to renew, to sanctify, to comfort, and to guide; it is the province of experimental religion to cherish the sense of our need of grace, to hunger and thirst after righteousness, and to be earnest and persevering in prayer for the influences of the Holy Spirit. We descant on the infinite value of Christianity as a source of pure and satisfying spiritual comfort; experimental religion consists in the personal enjoyment of this spiritual comfort. The Scriptures describe the Christian life as a "race" in which we must run so as to obtain; as a "fight," in which we must strenuously contend against spiritual enemies; in short, as a course of unceasing moral and spiritual exertion; sincerely and perseveringly to "run the race set before us;" to enter on the spiritual combat and to continue in it; to discharge the duties of personal and relative obligation in the spirit of humble dependence on GOD, and ardent attachment to his service;—this is experimental religion. To speculate on religion as a system of sublime truths, and as a powerful means of intellectual and spiritual improvement, is to know it as a science: we reduce it to experiment, only when we bring it into contact with our habitual conceptions of things, and when we adopt it as the supreme guide of ordinary conduct. In one word; the principle on which experimental religion rests, is simply this, that Christianity should not only be known, and understood, and believed, but also felt, and enjoyed, and practically applied.

II. There is nothing in experimental religion, as thus viewed, which is at variance with the unbiased dictates of right reason. If the doctrines and principles of Christianity be reasonable in themselves, their application to the great and salutary purposes of real life cannot surely be unreasonable. If human nature be really depraved, is it irrational to feel and to lament, that we, individually, and as forming part of the common corrupted mass, are indeed partakers of the common depravity, and that therefore we ought, in the language of the prophet, to "mourn, each family apart, and each soul apart?" If religious truth be indeed a source of consolation, is it unreasonable to expect, and actually to realize this consolation? If CHRIST permits and cordially invites us to hope in the mercy of his Father, through the atonement and gracious intercession of himself, as our great High Priest; is it unreasonable that we should "rejoice" in this hope; and that under its influence we should seek to "purify ourselves, even as he is pure?" If the life of the Christian be indeed a race—a pilgrimage journey through the wilderness of this world—a moral campaign from which death only can release us—where is the absurdity of supposing that Christians may occasionally faint on their journey, or be wounded by their spiritual enemies; and that, in consequence of these casualties, much of what is known by the name of *Christian experience* should be acquired and treasured up for future and efficient service? The principles of a science are generally supposed to acquire additional evidence and illustration, from their being able to stand the test of rigid and repeated experiment; why should religion be the only science in which experiment shall be exploded? Can it be on any ground irrational and unphilosophical to seek for proofs of the truth, and excellence, and suitableness of Christian doctrine, from the actual experience of men, and from its well authenticated results on human character and life? The irrationality is all on the other side. The opponents of experimental religion do not avowedly explode the claims of religious truth to a cool and successful vindication; they rather boast of their having taken it out of the hands of unskilful defenders. But then they defend its claims simply as truth, and they estimate its merits by a standard exclusively intellectual. They maintain the importance of religion; but it is religion in the abstract sense; religion considered as a matter of scientific discussion; religion, as held to be too ethereal in its essence, and too recondite in its speculative researches, to be trusted for common and every day usage, in the hands of such creatures as the mass of mankind are found to be. They occasionally, and when the humor serves, introduce us into a paradise of delicious products; but when we venture to put forth our hands to grasp the fascinating sweets, a voice of stern prohibition is heard—"Touch not, taste not, handle not!" Can any thing be more unreasonable than thus to acknowledge and to applaud the general truths of religion, but to reject their practical efficiency and their personal application? to defend religion as a science, but to deny to it all intercourse with the feelings, and the prospects, and the ordinary pursuits of men? On this principle, the shadow is indeed retained, but the substance is irretrievably gone. An altar is reared, and the sacrifice may be spread out upon its summit; but where is the sacred fire, and where the hallowed incense that ascends in silent majesty to heaven?

III. Is there any thing in experimental religion that is inconsistent with the holy, and gracious, and all-perfect *character of* JEHOVAH?

That JEHOVAH should reveal to his creatures, rational, immortal, and accountable truths which possess a certain degree of moral efficacy; which are intended to operate powerfully on the feelings and the affections of men; to excite certain agreeable emotions; and to produce certain valuable practical effects;—is surely not inconsistent either with his natural or his moral attributes. Indeed, it would be far more difficult to vindicate the divine character from the charge of inconsistency, on the supposition that truths had been revealed which possess no moral efficacy; which address themselves exclusively to the intellect of men; and which are designed to terminate in speculation. Truths of this abstract and refined character adapt themselves full well to beings endowed with intelligence alone, but they will not suit the nature of such a complex being as man. Where, on this supposition, would be the argument in favor of Christianity from its admirable adaptation to man's original constitution, and to the place which he holds in the universe of GOD?

But it may be supposed not so easy to reconcile with our best conceptions of the divine character, that acknowledged principle in experimental religion, which implies a certain kind of spiritual intercourse between GOD and the soul of the believer. The advocates of experimental religion do maintain, that GOD communicates his grace to men; that he inspires them with the enraptured feeling of spiritual consolation; that he condescends to hold fellowship with them in the holy exercises of sanctified affection; that believers are constantly under the gracious superintendence of JEHOVAH; and are, by the discipline of his providence and grace, gradually attuned to the temper and the bliss of heaven. If any objection can be made to this view of the case, the force of the objection bears not against experimental religion in particular, but against the doctrine of divine influence in general. If, in the world of nature, a present Deity is "ever seen and ever felt," in conducting, by a mysterious but real efficiency, the hidden processes of vegetable and animal life, shall we deem it the part of reason and of wisdom to place the moral and the spiritual worlds beyond the range of an influence similar in power, but wisely adapted to the very different subjects on which it is found to operate? And if we allow that a certain spiritual influence is exerted by GOD on the minds of men, through the medium of religious truth addressed to the understanding and the heart, shall we hesitate to allow that this influence is exerted for the purpose of implanting and cherishing holy principles, of animating virtuous feelings, and of inspiring spiritual joy? It must be granted that the doctrine of divine influence in general, and this specific modification of it, do alike imply the doctrine of a special providence. But is there any thing inconsistent with the moral character of GOD in the supposition that, while he exercises a general and a particular providence over the world, he should exercise a special providence toward the Church which He hath chosen as his "resting-place?" that while he confers temporal blessings on all men indiscriminately, in the course of his holy and gracious providence, he should confer spiritual blessings of a peculiar kind on his own people in particular? that while he holds a condescending intercourse with all creatures in the way of preservation and protection, he should hold with good men and with the denizens of immortality an intercourse of a nobler and more heavenly character, for the purpose of preserving alive the spark of spiritual life, of administering consolation, and defending from invisible foes? It is of importance to remark, that prior to, and independent of, revelation and experience, it is quite beyond our power to tell what it may or may not be consistent with the divine character to do, in regard to these modes of communication with our world and its inhabitants. We may traverse the wide fields of the intellectual world, but we shall not find one decisive argument to prove it inconsistent with the attributes of GOD, that he should hold special intercourse with good men, through the medium of the truths and ordinances of religion. The subject is confessedly one that lies far beyond our reach. All our information regarding it arises from the written word; and if the voice of nature, even among the blinded Heathen, is for one moment to be listened to for a response, that response will be in perfect unison with the dictates of inspiration: for, by the teachers of virtue among the ancients, all real excellence of character was ascribed to the influence of Deity, and the virtues which were inscribed on characters of ideal greatness were linked with the dignities and the bliss of a celestial fellowship.

I should question much the title of that system of theology to be reckoned either philosophically just, or practically influential, which would go to destroy that beautiful analogy which obtains between the doctrine of divine influence, and the constitution and course of nature. GOD hath constructed the grand machine of the material universe; hath arranged in beautiful harmony its varied parts; and hath subjected the whole to the control of certain laws; but GOD hath not seen meet to withdraw himself from the works of his hands, or to resign the beautiful machine of things to a general and undefined legislative control. *Our* GOD is not like the deity of Epicurus, or the Brahma of Hindooism; removed at an awful distance from the productions of his own hand, and dwelling in a state of absolute quiescence and sublime indifference to all that is. "Our GOD is in the heavens, and he doeth what pleaseth him in the heavens, and in the earth, and in all deep places." All is under his control. The revolutions of the seasons, and the rise and fall of empires, are alike the subjects of his regard; and without him "not even a sparrow can fall to the ground." Analogy leads us to expect the same presence and the same agency in the operations of the spiritual kingdom; and this analogy, the scheme which excludes divine influence on the soul of man, tends directly to interrupt and to destroy. It deprives man of the noblest of all motives to sacred diligence in duty, that, namely, which an apostle derives from GOD's ability and willingness, "to work in us both to will and to do." It restrains us within the limits of a region comparatively cold and uninviting. It places an impassable barrier in the way of our access to that "temple of the living GOD" on earth, whose mansions are blest with the residence of the "eternal Spirit," and whose worshippers are gladdened with his hallowed inspirations.

IV. There is nothing in experimental religion that is inconsistent with plain and real facts as illustrative of the moral government of GOD in other instances.

Every pursuit, mental or moral, has a particular tendency. Every truth which the mind perceives, every event which happens in the course of providence, has some influence, in a greater or in a less degree, beneficial or hurtful. Is this analogy disturbed by supposing, that the truths of religion, the facts which Christianity records, and the holy views which it presents, should also possess and exercise a potent influence over the mind? The experience of all those who have been accustomed to intellectual and moral pursuits, bears witness to the same truth; and supports, by analogy, the reasonableness of experimental religion. In searching for truth, the philosopher enjoys a high mental satisfaction. Every new discovery gives delight to his mind; and the difficulties with which he is called to struggle, only quicken his ardor in pursuit. Who can tell the delight which the astronomer feels in counting the heavenly bodies, calculating their distances, exploring the orbits in which they move, and pointing out the laws by which they are regulated? What rapture, approaching to enthusiasm, on the discovery of a new star; on the observation of a comet in its first approach to our globe; or even on a fortunate conjecture respecting the matter of which its shining train is composed? What emotions, think you, fill the soul of a mathematician, while occupied in solving a difficult problem, or in constructing a beautiful proposition? The feelings of all these men, if disclosed, would appear altogether ridiculous to those who cannot enter into them. Shall we then confine all mental and moral pleasures, all high-wrought pulsations of soul, all enthusiastic ardor, (if enthusiasm must needs be supposed,) to the breasts of the speculative few? Is there no portion to be dealt out to the humble Christian in the retired walks of life, whose secular views, perhaps, rise not above the village where his first breath was drawn, but whose spiritual prospects expand with the immensity of the universe? Shall Archimedes, when he had accidentally discovered the method of calculating the quantity of alloy in a golden crown, be permitted with impunity, and without any question as to his understanding, to run through the streets of Syracuse, exclaiming, in all the wantonness of philosophic joy, ευρηκα, ευρηκα, "I have found it! I have found it!" And shall the Christian be branded with the insignia of enthusiasm and madness, because he speaks of a "joy that is unspeakable and full of glory;" because, for a season, he seems to be overpowered with the sublime raptures of a pure and an elevated devotion; and because he lays claim to a happiness with which a "stranger intermeddleth not." To change the scene. If there be particular occasions on which even the lover of science is filled with melancholy forebodings, when he beholds the clouds of ignorance and of error which encircle or surcharge the intellectual horizon; need we wonder, if, in the Christian life, there should be seasons when, amid the perplexing influences of an evil heart within, and the "abounding of iniquity" without, good men may walk in sadness, and go mourning without the sun? The truth is, those only oppose and ridicule experimental religion who have no spiritual discernment, no spiritual taste, no spiritual desires. "The way of peace is *above* to the righteous." "The life of a believer is hid with CHRIST in GOD." "The world *knoweth not* the sons of GOD, because it knew not *him*," who is emphatically and in a distinctive and peculiar sense—"GOD's *own* Son."

V. The reality of experimental religion is attested beyond all question, by the testimony and example of the greatest and best of men in all ages. Look to the character of the saints of GOD as exhibited in the unerring page of GOD's own word. Were they strangers to experimental religion? Did they rest satisfied with cold and barren abstractions? Were they kept at an awful distance from the region of *feeling*, because they trembled at the charge of enthusiasm, or were afraid of being "righteous overmuch?" What a variety of emotions agitated the soul of David! What elevation of spirit at one time, and depression at another! What hallowed delight in communion with GOD! What earnest desires after loftier spiritual attainments! "There be many that say, Who will show us any good? LORD lift thou up the light of thy countenance upon me. Thou hast put gladness in my heart, more than in the time that their corn and their wine increased." "Why art thou cast down, O my soul! and why art thou disquieted in me? hope thou in GOD; for I shall yet praise him for the help of his countenance." "O my GOD, my soul is cast down within me; therefore will I remember thee from the land of Jordan, and of the Ammonites, and from the hill Mizar. Deep calleth unto deep at the noise of thy water-spouts: all thy waves and thy billows are gone over me. Yet the LORD will command his loving-kindness in the day-time, and in the night his song shall be with me; and my prayer unto the GOD of my life." "O send out thy light and thy truth; let them lead me; let them bring me unto thy holy hill, and to thy tabernacles: then will I go unto the altar of GOD, unto GOD my exceeding joy." "As the hart panteth after the water-brooks, so panteth my soul after thee, O GOD. My soul thirsteth for GOD, for the living GOD: when shall I come and appear before GOD?" "O GOD, thou art my GOD: early will I seek thee; my soul thirsteth for thee; my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary." "My soul breaketh for the longing it hath for thy commandments at all times."—Is there nothing of the language and the feeling of experience in all this? and do the writers of the New Testament adopt a different strain? Read the history and the writings of the apostle Paul.—Through these channels enter his breast, and contemplate the features of spiritual religion, as exemplified in him. Did *he* know nothing experimentally of the "peace which passeth all understanding," and the "joy which is unspeakable and full of glory?" Did *he* remain in the posture of a stoic, and the victim of all the apathy and deadness of "simple intellect," when he contemplated the "height and the depth, the breadth and the length," of the love of the Redeemer, "which passeth all knowledge?" And did the "great mystery of godliness," "GOD manifest in the flesh," excite no higher emotion in his soul than the examination of a problem in mathematics, or a theory of pure abstraction? We have only to read his epistles, and those of his fellow-apostles, Peter and John, to mark the striking contrast between their holy illustrations of divine truth, and the cold speculations and barren generalities of some modern theologians. Moreover, we might search the history of the Church, and bring forward from its closely studded pages a "great cloud of witnesses" to the reality and importance of experimental religion. Men of talents very various, and of sentiments on lesser matters not less various, and men of very different temperament in regard to animal constitution, combine in asserting that religion is an *internal* thing; that it is a matter of personal experience; that it is alike removed from the ravings of the visionary on the one hand, and the frigid speculations of the mere moralist on the other. We appeal to the Fathers of the Protestant Churches, and we ask, if there was nothing experimental in that system of faith, of hope, and of holiness, which enabled them to brave death in its most awful forms, and to sing even in the midst of flames? We appeal to the Christian world, as it is even in these degenerate days, and we ask the really religious of every country and of every clime, if there be nothing experimental in that religion which enables its votaries to stand erect in the flood of tribulation, and to smile even in the vale of death? We appeal to the Church triumphant in heaven, and we ask, if there is nothing experimental in those feelings which express themselves in such ascriptions as these: "Worthy the Lamb that was slain, to receive power, and riches, and strength, and honor, and glory, and blessing. Salvation to our GOD, who sitteth upon the throne, and to the Lamb for ever and ever?"

SCENES IN REAL LIFE.

For the Churchman.

MR. EDITOR,—The following article, which comes to me through the Baptist Repository, from the Female Advocate, I am induced, from its warmth and delicacy of sentiment, as well as from one or two slight inaccuracies of expression which betray the want of college discipline, to ascribe to a female pen. At any rate it is such a one as might be expected from a female of refined and well cultivated mind: it has soul, and cannot fail to be read with interest. Our literature has lost much from the defective and perverted systems which prevail of female education. How much thought and feeling that, well expressed, might stir the spirits and enlist benevolent sympathies in behalf of virtue and piety, merely for the want of mental culture, have degenerated into mawkish sentimentalism! There is scarcely a hamlet in the country that does not, every few years, afford the theme of some such moving sketch as we give below: and wherever the incident occurs there is seldom wanting a hand that attempts to embody the emotions which it awakens: and yet how seldom do we see any thing of the kind that is really well done and calculated to be useful! Among the female readers of the Churchman, are there none who might favor it occasionally with such a contribution?

SIGMA.

From the Female Advocate.

MATERNAL INFLUENCE.

THE village bell was just ringing twelve, as I rode swiftly along through the pleasant street. There was a sort of merriness in its familiar tone which, joining to the smiling appearance of the surrounding scenery, produced a transient emotion of joy, which for a moment, thrilled from my breast, in defiance of that melancholy depression of grief that cast its sombre shade over my spirits.

There are moments in our lives when these two passions, so directly opposite, will seem to mingle together, as they struggle for the mastery in our feelings, and draw out the whole power of the soul in the contest; indeed, such are the mysteries of our nature, that where there is obvious reason, we seldom experience even a momentary flow of the one without a deep mixture of the other. How often we exclaim with the youthful Kirk White—"I am pleased and yet am sad!"

And how humbling the reflection that there is no grief but what is connected with man! How sad the thought that his madness and crime have brought wretchedness and wo on all that comes within its deadly influence! That he has turned a paradise of love into a howling wilderness of strife, and carnage, and despair, which sicken the eye and rack the soul with its tortures. Yet in spite of the blasting simoon that has swept over it, nature still shows the vestiges of her Eden state. Even the dark lone cypress, the only constant mourner of the dead, bears with its sad and solemn aspect, a deep tinge of purity and languid loveliness, more like weeping beauty's cheek at sorrow's tale, or the angel of mercy pleading for its ward, than the murmuring complaint of man. How much do those fair objects which inspire the soul with rapture tell,

> By their light heed of human suffering,
> That they were formed for some far happier clime.

I alighted at a friendly mansion, whose peaceful scenes I had left but two short months before, with all that regret and deep reluctance with which we forsake some happy situation where every feeling is congenial, and launch out into those occupations and pursuits which we loathe, as it were, from the bottom of the heart. What then were my feelings as I returned once more to pay the last sad obsequies to those whom kindred and affection rendered dear—the beloved dead!

The gathering concourse—the deep solemnity and pathos of every ceremony—the last sad lingering look, cast on those pale marble features which but now beamed with life—the procession's slow and measured tread—the sable bier—the mournful tone of the distant knell that broke upon the ear at intervals—the dark monuments of those who repose around, in their dreamless sleep—the trickling tear that falls like a lone stranger in that narrow vault—the parting moments and last sad offering of maternal grief for the tender flower of childhood blasted in all its bloom—who that has a heart has not felt the emotions that swell wildly in the soul at such a scene, and who that has known them, has not felt the feebleness of words to give them utterance. Many a new-formed tomb in that resting-place, told that death in its might had been there—yet as with a dainty hand had it seemed to cull the young and lovely, the opening bud of infancy; the vigor of youth, and its ripening maturity were its choice victims.

But though many had fallen around, yet there seemed one family that had tasted a more bitter cup, and drank a deeper draught. Just seven weeks before had they followed to the grave all that remained of him that awoke the sources of maternal love—the parents' hearts had bled with all that intensity of anguish which we feel when we see our hope, our joy, and our promise withered and gone, and three lovely sisters who were left to linger on the shores of time, felt that they had no brotherly hand to sooth and guide them through the dark and rayless path of sorrow. But now, alas! the angel of death had again passed by, and another, the eldest of these, had burst her bands of clay, and the lovely spirit flown on high, while her earthly form—the beauteous casket of that celestial gem—lay reclining in its shroud.

The western sunbeams had garnished the cloud of evening, as we called on this mourning circle. It was an elegant mansion, retired from the hum and bustle of the village, yet sufficiently near to partake of all its pleasures. We were ushered in—here, in a darkened room, we found the *mother*.

She had chosen such a retreat that she might indulge the swelling of her soul alone. Grief seeks not companionship—it is a dark and lonely spirit; a withering of immortal being, that feels, that knows the nothingness of earth to bring relief; a drooping of vanquished thought, that shrinks away to bleed within its silent cell, the heart, and respond to the icy chill which some tyrant power throws with hurried hand, over its throbbing strings. As she retired, we were waited on by the eldest remaining sister. "And can you realize that Emily is gone?" said she. "It is indeed a loss; a loss to me; but they have met above, and O, what a happy meeting it must have been!" Her soul was beaming in her eye, and breathed forth in her accents; they thrilled me to the soul, and their memory is still fresh before me. What consolation to the bleeding heart!

A door opened, and we stood beside a lifeless form. The first, last look by death revealed, was playing there, the rose had not faded from its cheek, and its lips still curled with a smile, their last as they had fixed for ever, and there seemed some spirit still to linger in those lines in mockery of the snowy shroud; but that still changeless brow; that sad shrouded eye and those cold icy features, the marble sculpture of death still would awake us, and 'we start that soul is wanting there.' We gazed in silence on that mirror of the mind, which was but now lighted up with a spirit too pure, too lovely to strive here, with the tempest of grief; and must it become the reptile's food? and must we feed upon its glow no more? We had gazed on that light step as it slowly moved away, and must it mingle with the dust?

There is a mysterious feeling that swells the heart as we gaze on the dead whom we have loved. We feel the deep emotions of the soul come back and press upon us; that the gaudy pageantry of the earth is nought. It is then the true dignity of our nature bursts its hidden veil, and the momentousness of our interminable being springs to light. Memory reverts to all that we have cherished, while thought leaps forward as if to wrest from the pages of fate its dark contents, and we dwell with mingling joy and grief on the immortal part which beamed that eye with its thrilling glance, and curled that lip with its softest radiance; and imagination stirs up the soul to compass all that it can image of futurity to paint its present state, till it settles down in the fond—even if it be delusive persuasion—that it is hovering near to calm our grief.

And what, thought I, as I stood there, could solace that mother's pang, were it not the consciousness of having done her duty—the satisfaction of the thought that though Heaven had pleased thus soon to recall those objects of her deepest solicitude, committed to her charge to train up for death, it had not found her idle or them unprepared.

The first openings of their tender mind had she filled with the light of truth, and they had grown up beneath its influence. She had taken them by the hand even in lisping infancy, and led them to the fount of joy, and peace, and hope, and satisfied them with its draughts, and they minded not to stray and taste the bitter springs of vice and shame. Heaven had conferred on them the blessings of life, and they mingled with the great and gay; but they were taught to seek some higher and nobler objects than the empty vanities of earth—that to live for time was to prepare for eternity—that the soul was all that could give us dignity of being, and it was filled with its native food, and it loathed the tempting poisons of sin. Mental and moral culture were their chief end, and they rose up in life, the giddy pleasures that allure and ruin so many for them had no charm, and they lived, not as the beasts that perish, but as a higher order—as immortal spirits. The vigor of their youthful day was not wasted in the mask and revel of the thoughtless: but their hours flew with a deeper joy in the halls of learning—the instructing intercourse of the family circle, or whatever could cultivate and expand the soul.

Nor was this lost on them; they felt that they were destined for angels' companions, and they loved to stray in the flowery paths, and drink in the nectar of the springs of truth and science, and many looked up to them with gladdened hearts, as the future heralds of peace and hope to a wretched world. He soon finished his preparatory course at the public schools of Amherst, Mass., and entered the college of New-Haven, in the autumn of 1831, and took a conspicuous standing among his fellows. But disease, the pale destroyer of our peace, and the curse of our sinful natures, laid its languishing hand upon him, and damped his youthful energy, and darkened his opening mind, and in the midst of his course, with a heavy heart, though loaded with the honors of that distinguished seminary, he left its peaceful halls never more to return.

The daughter, too, seemed destined for usefulness, and she stood high on the lists of education. But though such was their promise, yet a fairer trait of their youthful character was sweetness of temper and amiableness of character. A mother's hand can subdue even the stubbornness of nature, and here it had destroyed each hydra-headed passion even in their pliant childhood, and they had learned to crush their tyrants, and possessing a delicacy of perception and sensibility of mind almost painful. Seldom are those soft and lovely graces that bloom like a celestial flowret on the dark and dreary waste of human life, that shed such radiance on the youthful character, exhibited as they were here. Who that would mingle in that domestic circle would not bear its memory for ever? Who that would link himself with these in companionship would wish to forget them?

Few in their station of life have ever fallen with such deep and unmingled regret as these. A whole community mourned their exit; their memory is entwined around the hearts of all that knew them; thus shewing the inestimable value of early education. Had they grown up in ignorance and folly; had they been left to fill the cravings of the opening mind with the insipid vanities of life,

> "With few to guide—and none to point in time,
> The thousand paths that slope the way to crime,"

they might have sought the haunts of infamy and shame, and all those lovely traits which rendered them endearing, have been choked and clouded by dark and revolting passions, and they have gone forth, outcasts from the shrine of virtue, detested by all. And they might have fallen even in the morning of life, with no tear shed for their fate, save that of pity for their misdeeds.

But now, how different the tale! Peruse the tributes poured forth to their memory; count the tears with which solitary friendship has watered their graves; ask those with whom they passed their earthly days, and to whom they were doubly dear; those who loved them, and in the language of one, "who that ever knew them loved them not?"

But they are gone; the cold winds of the mountains blow over their flowery graves; nought could stay them here: learning, beauty, love, friendship, and promise, all were unavailing. No exorcism can bind the soul. It was not formed for sin and suffering, and it will rise and flee away.

> "No marble marks their couch of lonely sleep,
> But living statues there are seen to weep.
> Affliction's semblance bends not o'er their tomb,
> Affliction's self deplores their youthful doom."—*Byron.*

Fitzwilliam, N. H., Sept. 23, 1833. H. W. L.

CHURCH DOCUMENTS.

ADDRESS OF BISHOP ONDERDONK TO THE CONVENTION OF THE DIOCESE OF NEW-YORK.

My Brethren of the Clergy and the Laity,—

THE good providence of GOD has enabled me, since I last met you in Convention, to accomplish at least three thousand miles of journeying in the discharge of official duties, including visits to almost every extremity of the State. Thus it has been my happiness to be a grateful witness of the uncommon degree of health with which the same kind Providence has blessed our borders—a merciful compensation for the dire inflictions of sickness and mortality with which the preceding year had been marked, and a merciful contrast to the sufferings of our brethren and fellow-citizens, in other parts of our land, which have, I doubt not, drawn forth our sympathies, and engaged our prayers, in their behalf. And be our prayers also humbly and faithfully offered for ourselves, that we fail not duly to receive and improve our many evidences of the kindness and love of GOD.

If the manifestation of that kindness and love which has now been especially noticed, demanded this grateful mention, much more is the like demanded by the proofs that I have had of the generally healthful moral and spiritual state of our Diocese. Among the most satisfactory of these is the daily increasing call for the services, ordinances, and instructions of the Church, and the clearly apparent strengthening disposition and effort to improve them to the holy and blessed purposes for which they were established. I am aware that there are few subjects in which men are more exposed to delusion, especially as connected with the too prevalent spirit of the present times, than in the estimate of personal piety; there are so many wrong criteria abroad—so many that stop at mere professions, and the self-interested declarations of the parties concerned—so many that have mainly to do with what relates to mere excitement of feeling and animal sensibility—so many that are exhibited in efforts to sustain a favorable contrast with others by ungodly aspersions, unjust judgments, and the reverse of the kind, long-suffering, and charitable spirit of the Gospel. Much have I both heard and seen of the piety, falsely so called, which, thus imposing on public credulity, wounds the cause of CHRIST even in the house of his professed friends, deceives the unwary, grieves the truly religious, disgusts the judicious and reflecting, and hardens the worldly and the wicked.

But the evidences to which I referred of the healthful moral and spiritual state of our Diocese, are of a far better and more satisfactory nature. I see them in the growing desire, before referred to, of enjoying the worship, ordinances, and instructions of the Church, and the strengthening disposition and endeavor to improve them to the holy purposes for which they were established, by those fruits of the living faith of the Gospel, which are found in denying ungodliness and worldly lusts, and living righteously, and soberly, and in all Christian quietness, meekness, and sincerity.

With the prominent tangible evidences of this—those to which the wisdom of the Church mainly refers, as the most satisfactory—I have reason to hope, from what my visitations through the year have brought within my notice, your parochial and missionary reports, my reverend brethren, will be well fraught. Those connected with my peculiar duties, as the details which are to follow will more particularly show, are presented in the fact that, during the year, I have ordained 9 priests and 22 deacons, consecrated 20 churches, and confirmed 1101 persons. It ought further to be remarked, that of the 67 places in which these persons were confirmed, confirmation has been administered in 35 twice, and in 2 thrice, within the less than three years of my episcopate.

I now proceed to the more particular detail of my episcopal duties through the year.

On Tuesday, October 9th, in St. John's Church, Phillipsburgh, Westchester county, I confirmed 34 persons.

From Wednesday, October 17th, to Wednesday, October 31st, inclusive, I attended, in my place, as a member of the House of Bishops, the triennial Session, in this city, of the General Convention of our Church. The publication of the proceedings of that body has given you due information of the various important matters which engaged its attention. To some of them I would beg leave to direct your special attention.

The grounds taken by the two Houses, as their reasons respectively for favorably answering the request of the Diocese of Ohio for the consecration of a successor to its first Bishop, who had sent to the Convention of the Diocese the resignation of its episcopal supervision, and had removed beyond its borders, and those of the organized jurisdiction of our Church, appear on the minutes. Reference is now made to the subject only for the purpose of gratefully noticing the evidence which it was the means of affording, of the general prevalence in our communion of love of order, and a spirit of submission to the decisions of duly constituted authority. The questions involved were deeply interesting, and in no small degree perplexing, and the discussion of them, as might have been expected, elicited a proportioned degree of earnestness and feeling. The decision, too, was far from being unanimous. And yet, that decision made, all cordially acceded. It would be difficult to say whether the cheerfulness with which the minority yielded, or the earnestness with which they had contended—an earnestness, I ought indeed, to add, never transcending the bounds of courtesy, or of Christian temper—were the most conspicuous. GOD be praised for this blessing of his grace; and grant that thus it may always be, and the conscientious differences which the imperfection of our nature renders inseparable from the discussion even of topics connected with religion, be so blended with the true spirit of that religion, as to show that Christian amity, peace, and love, are the great objects with us all!

A Canon guarding against the unhappy consequences of unrestrained episcopal resignations, originated with the House of Bishops, as deemed by them a necessary condition on which to proceed to the consecration of the Bishop elect of Ohio, and was duly passed by the Convention.

A general revision of the Canons took place at the Convention, and the whole code, together with the general Constitution of our Church, has been published. I would suggest the obviously proper expedient of at least every clergyman, and every vestry, being possessed of a copy of both the General and Diocesan Canons, and would extend the remark to every *individual*, who, as a vestryman, as a member of Convention, or as delegated to any department of our ecclesiastical polity, should be expected to be well-informed in the laws of the Church.

Two new dioceses, those of Alabama and Michigan, were admitted into union with the General Convention.

Measures were adopted, which have resulted in the publication of *a Selection of Psalms in Metre* allowed to be used, instead of "The whole Book of Psalms in Metre," as heretofore allowed. The allowance of the latter has not, indeed, been withdrawn by this act of the Convention; but both stand upon the same footing—each being allowed, and a choice between them being, of course, left with the respective Rectors. It would seem to me, however, very desirable, that the *selection* should, as fast as circumstances admit, supersede the old version of the whole Book of Psalms. Every one is aware that the latter contains a great deal of matter never introduced into worship, and which cannot be used in a species of singing totally inconsistent with the introduction of more than a small number of verses at a time, and which, therefore, must shut out that correct understanding of many parts which can be derived only from their juxtaposition with the context. Any greater extension, therefore, of metrical versification than to such portions of the Psalms as contain, within a small compass, definite and appropriate acts of Christian worship, is, as it has ever proved to be, a useless appendage to our Book of Common Prayer. The more primitive use of the Psalter, as prescribed in our daily Morning and Evening Prayer, is that in which the ancient and godly use of the whole Book of Psalms is preserved among us. The comparatively modern, and merely *allowed*, introduction of Metre-singing, necessarily excludes a large portion of those psalms from this species of *use*; what reason, then, can there be assigned, for not excluding it from the bulk and expense of our Book of Common Prayer? For even the matter of expense—however trifling in the case of a single copy—is well deserving consideration, when we reflect on the hundreds and thousands of copies, for the gratuitous or cheap distribution of which there is such a daily increasing demand. In reference to the new *selection*, as compared with the old *whole Book of Psalms in Metre*, it ought further to be observed, that beside some obvious improvements in the style of the former, it brings together, and thus introduces to use, a number of beautiful, interesting, and edifying passages, which were previously lost by being mingled with portions of psalms which could not be profitably separated from the whole psalm. On these several accounts, I would express the hope, that as fast as my brethren, the Rectors of the several parishes in the Diocese, may deem it expedient in their respective cures, the new selection of Psalms in Metre may be generally introduced.

(To be continued.)

COMMUNICATIONS.

For the Churchman.

MR. EDITOR,—In looking over, a few days since, a number of the Baptist Repository, I saw an article which provoked me exceedingly. It was on the use of the points in Hebrew, and written by as complete a radical and anti punctuarian as ever existed. I call him a radical, because he has the assurance to make it an objection to the use of points that the language may be learned more easily without them. And I am provoked with him, not because he has compared the introduction of the points to *sprinkling* in baptism—a piece of small wit excusable in a Baptist—but because he has advanced some arguments which it plagues me to answer. Do, Mr. Editor, call on some of your learned correspondents to come to my help. I am determined not to give up my own opinion about their value, for them, Sir, *heu me miserum!* I should have had two years' work for nothing. The following, Sir, are the most substantial of my antagonist's arguments:— SAMECH.

"1. There are no vestiges of the points to be discovered on any of the ancient Hebrew coins.

2. The copies of the Hebrew Scriptures used in the Jewish synagogues, which are intended to be exact transcripts of the original copy of each inspired writer, are always destitute of points.

3. In many of the most ancient manuscripts of the Hebrew Scriptures there are no points, and in some they have evidently been written later than the text.

4. The vowel points are not mentioned in the Jewish Talmud.

5. The ancient various readings, called Keri and Ketib, relate entirely to the letters of the Hebrew alphabet, and never to vowel points.

6. All the ancient versions, and especially the Septuagint, render the text, in many places, in senses different from the senses affixed to them by the vowel points.

7. The ancient Jewish writers themselves, as well as the ancient Christian fathers, and in particular Origen the author of the Hexapla, and Jerome the author of the vulgate translation from the Hebrew, are totally silent concerning the points.

8. And lastly, in the language of the erudite Thos. Hartwell Horne, 'The letters א, ה, ו, י, (Aleph, He, Vau, and Yod) upon the plan of the Masorites, are termed *quiescent*, because, according to them, they have no sound. At other times these same letters indicate a variety of sounds, as the fancy of these critics has been pleased to distinguish them by points. This single circumstance exhibits the whole doctrine of points as the *baseless fabric of a vision.* To suppress altogether, or render insignificant a radical letter of any word, in order to supply its place by *an arbitrary dot or fictitious mark*, is an invention fraught with the grossest absurdity.'

The period of the invention of the vowel points has been variously fixed from the fifth and sixth to the tenth century.

Many who acknowledge that the Hebrew points are of recent date, maintain nevertheless that they are necessary on account of the ambiguity of the unpointed text, and I have heard some tolerable Hebrew scholars, who have studied with the points, affirm that they found a difficulty in translating a sentence, which they might meet with in a quotation, without them. The inability to translate without the points arises, not from any real difficulty, but from having been habituated to their use. It is admitted that there is sometimes an ambiguity in the unpointed Hebrew text; for instance, that the future tense of the Kal conjugation, beside its natural meaning of simple future, is used to express nearly or quite all the grades of meaning denoted in other languages, by the potential or subjunctive mood. Surely it does not follow from this admission that I am to pin my judgment to the sleeve of the Jewish inventors of the rabbinical points, and believe the interpretation affixed to the word by them, instead of exercising the understanding which GOD has given me, and by a careful and attentive consideration of the text and context, comparison with parallel passages, &c. discover the correct interpretation of the words. It appears to me that they who admit the interpretation affixed by the points to words in the Hebrew Scriptures which, if unpointed, would admit of this or more meanings, pursue exactly the same conduct as they who will not suffer their judgments to guide them in studying the Holy Bible, but will submit to the interpretation of the Church of Rome, whether right or wrong. The only difference is, that the latter submit to the meaning affixed to the Scriptures by at least nominal Christians, while the former submit to the meaning affixed to the text by the Masoretical Jews, the inventors of the points. For my own part, if I were compelled to submit my judgment to the one party or the other, I should be 'puzzled which to choose.' To this it may be added,—that so far is it from being just for any individual to attempt, by dots, or in any other way, to fix the meaning of any supposed ambiguous expressions, in *an original work*, after the author's death, that even if a translator discovers ambiguities in an original, it is his duty, as nearly as possible, to express those ambiguities in his translations. It has been sometimes asserted that the Hebrew Scriptures cannot be well understood, and that a thorough knowledge of the language cannot be obtained, without the use of the points. But is not this casting a reflection upon the wisdom of HIM who has chosen this language to communicate his will to his fallen creatures, to affirm that the language which he has used for this important purpose cannot be understood as it proceeded from the pen of inspiration, without some addition being made to it by fallible mortals, and that not in the way of explanation, but to be so interwoven with the language as to form a component part of it. Besides, is not this contrary to established matters of fact? Were not Origen and Jerome, who died before the invention of the points, thorough Hebrew scholars?

In more modern times, were not Masclef and Parkhurst and Wilson good Hebrew scholars?

And have not the universities of Scotland, where (as I am informed by the Rev. Dr. Maclay) Hebrew is studied entirely without points, sent forth any Hebrew scholars?

It is objected further, 'If we reject the vowel system, we have a language without vowels'—but this objection is founded in a misconception. The fact is, that the letters which are almost *annihilated*, or termed *quiescent* by punctuists, were the vowels of the ancient Hebrew, and to these Jerome alludes when he says, 'the Jews very rarely use vowels in the middle of words,'—a plain admission that vowels were used sometimes; and as Jerome lived before the invention of the vowel points, he can have meant none other vowels than those which are now termed quiescent letters. It is plain these letters must have anciently had considerable influence in fixing the sound of words, or they would never have received so important a designation as *matres lectionis*, (i. e.) the mothers of reading.

It cannot even be said with truth, that the study of the points facilitates the acquisition of the language; for it must be evident that a complicated system, giving rise to such a multiplicity of rules, which have no foundation in the language when unsophisticated by points, must increase the amount of time and labor necessary to acquire a knowledge of it. I will venture to say, notwithstanding all that may have been said to the contrary, and that by great men too, that an individual will obtain as much knowledge of Hebrew in three months without the points, as he will in six months with them. The only thing that can be said in favor of the points is,—that they fix *the pronunciation*, but surely in *a dead language*, the pronunciation is not of so vast importance as to warrant a complete alteration in the language of the Bible, and such a vast increase of the difficulty of attaining it. Happy should I be to observe a complete change in the system of teaching Hebrew throughout this enlightened country; but whatever others may do, it is incumbent upon us as Protestants to resolve that we will understand the Scriptures for ourselves, pure as they come from the pen of inspiration; and it is incumbent upon us as Baptists, to act consistently with our principles, and resolve that in sacred things, we will turn away from the inventions of men, and embrace nothing but what comes to us stamped with the authority of heaven. If we act up honestly to these our principles, all the Baptist colleges and theological institutions in the land, (if no others,) will at once and for ever discard the absurd and worse than useless system of Hebrew vowel points.

I will close these remarks by an extract or two from Wilson's* Hebrew Grammar:—

'This method of using points for vowels was adopted by a set of Jewish critics called Masorites, who flourished after the commencement of the Christian era. These men bestowed much pains upon the text of the Old Testament, particularly that portion of it which was named the law. They afford us little or no assistance in the investigation of the true sense of Scripture. Their time was chiefly spent in giving directions about the pronunciation or spelling of the language, about the manner in which it ought to be read, in numbering the syllables or words of particular books, and in attempting to unfold the mysteries, or rather superstitious fables, hid under the veil of inverted, enlarged, or diminished letters. Their attempts to fix points or marks to the Hebrew letters, with an intention to supply the defects of vowel letters in the original text, appeared in the fifth century. These attempts continued to increase till about the tenth, at which period it is generally thought this art attained its perfection.'

Mr. Wilson proposes to read words where there are no *textual vowels*, by supplying a short *a* or *e* between the consonants. In reference to this he observes—'The method of reading proposed above is exceedingly simple; whereas the Masoretic pointing is complex and difficult beyond measure, and extremely discouraging to a beginner. It will also appear afterward that the use of points has, without any just cause, multiplied the flections of nouns and verbs, to the great diminution of that simplicity, which is the infallible mark of an original language, and is one of its greatest ornaments. Every one acquainted with the Hebrew knows, that the whole structure of the language is independent of the points, and can be much more easily learned and much better understood without than with them.'"

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* Wilson was a learned and highly-esteemed Professor of Hebrew in the University of St. Andrew's, Scotland.

For the Churchman.

THERE is nothing attainable by man which is capable of such exalted excellence, as that which is exhibited in a pure and evangelical display of pulpit eloquence. To illustrate, faithfully and clearly, the truths contained in the Scriptures in chaste and elevated language, to impress the mind with awe at the majesty of GOD, with terror at his threatenings and judgments; with love and adoration for his goodness and mercy; and with faith and hope in the Lord JESUS CHRIST; are themes, as vast and unbounded in their extent, as they are awful and important in their consequences and effects: and when natural endowments are vouchsafed, and the grace of the Holy Spirit accompanies the preached word, what a change of heart may be produced, and how glorious may be the results of the preaching of a single discourse! An extemporaneous delivery is frequently considered more impressive and energetic than written sermons, and among some of our Christian brethren is viewed as a style of preaching, in a certain degree, indispensably requisite to produce any beneficial results. This is, however, a fallacy which the experience of those can refute who, in a retrospection of the past, may call to mind the effects produced by the solemn and beautiful *written* discourses which are delivered on the recurrence of every sabbath. We are not unfrequently blessed with the enjoyment of extempore lectures in our Church, which, especially at weekly meetings, are particularly interesting, and admirably calculated for instruction, for admonition and improvement in spiritual things: their familiar style is peculiarly adapted for such occasions, and where there is a happy fluency of language, and fitness in the subjects selected for meditation, those extemporaneous discourses are more interesting than a studied and finished composition.

In making these simple remarks, it may not be thought out of place to notice that important and interesting part of our service which is formed by reading the excellent Liturgy of the Church; but in order to render our worship in these incomparable prayers a profitable and acceptable service, in the sight of that Divine Being who requires the homage of the heart as well as the utterance of the lips; they should be pronounced with *solemn, devout* and *holy fervor*, with *pathos* and *feeling*, and wholly divested of any thing *artificial* in voice or manner. There are requisites to the perfection of reading our sublime service, the *absence* of which we are often called upon sincerely to deplore; some striking exceptions, however, we *can* boast of, but they are *few*. And what a privilege it is, what a feast of the soul is enjoyed by those who are so happy as to sit, not only under a faithful and spiritual preached Gospel, but who derive consolation and relief, amid the trials of life, from the prayers, the lessons, the hymns, expressed with all the rapture, and feeling, and devotion, that

> "Mortal eloquence can raise
> His tribute of immortal praise!"

L.

For the Churchman.

MR. EDITOR,—In conversation lately with several gentlemen, a dispute arose as to the correct definition of the word "miracle." Some were for taking the word in its utmost latitude, and others for confining the meaning within very narrow limits. Those who took the latter ground argued that by restricting the signification much of the infidel controversy would be retrenched; that for instance if the idea of its being wrought for a good purpose, entered into the definition of a miracle, all the marvellous stories that are found in profane historians might be discarded in a mass and without examination. One gentleman ingeniously suggested that one of the names of a miracle (σημειον) designated it as the *proof* of a proposition. Those who took the former view argued that to assign the word an import in theology different from what it had in general usage was unnecessary, unfavorable to simplicity, and calculated to produce confusion in theological science itself, and in the conceptions of students. The conversation passed off, as usual, each one retaining his own opinion. It was agreed, however, that all should write out their respective definitions, and submit them to a competent judge. And now, Mr. Editor, I send you below the result, in the hopes that some one of your learned readers may favor us with a decision of the litigated point. I should like to know which of the following is the best definition and why? and whether a better still may not be given? SIGMA.

1. A miracle is an event contrary to the known laws of nature.

2. A miracle is an event or effect, contrary to the ordinary course of things, produced by a temporary suspension of the laws of nature, with the assistance or permission of GOD, and wrought in attestation of some doctrine, or in proof of the divine mission of some particular person.

A miracle must in its effects be instantaneous, and such that it can be brought to the evidence of the senses.

3. A miracle is a deviation from, or suspension of, the laws of nature, made by the will or permission of the Deity in behalf of an individual commissioned to promulgate a fact or doctrine revealed to him from heaven, or maintaining a station as a prophet or teacher sent from GOD.

4. A miracle is literally a sign, wonder, prodigy. Appropriately in theology, a miracle is an effect following the volition of the Deity as the cause, not agreeable or attributable to the known laws of nature, but wholly different from and directly opposed to the usual operation of those laws: wrought either immediately by GOD himself, or mediately through his commissioned agent or prophet, in proof of the divine mission of that agent or prophet, and of the truth of the doctrines he promulges; which purpose must be distinctly understood or made known previously to the working of the miracle.

The Scriptures, however, do not thus restrict the use of the word miracle, but apply it to the signs wrought by Satan, or his agent, to deceive mankind; as in Revelations xix. 20: "And the beast was taken, and with him the false prophet that wrought *miracles* before him, with which he deceived them that had received the mark of the beast, and them that had worshipped his image."

For the Churchman.

NOVA ANGLICANA.

KNOWLEDGE OF ECCLESIASTICAL LAW.

THE author of a valuable work on the Study and Practice of Law, devotes a number of his pages (280, &c.) to a consideration of the study of history, as an important branch of a legal student's pursuits. His remarks are founded (many of them) upon the peculiar and sympathetic relations of history and law. History illustrates law: law illustrates history. This is a very simple and unpretending proposition, but it assumes immense consequence when studied by a philosophical mind. Such a mind soon perceives its momentous bearing upon the great subject of ecclesiastical history, and looks most inquisitively after the laws of the Church, to know what *she was* and what *she thought.* HER CANONS are one of the best transcripts the Church has left of her sentiments upon the facts and opinions submitted to her decision. This is not usually felt as it should be, and in consequence there is nothing which antiquity has handed down to us, that is oftener regarded as worthless and musty lumber, than the Canons of the ancient councils: a most unworthy and ignorant conclusion. These Canons are *original authorities*, which throw a flood of light on history; and if I must choose between them and the *best history* of the Church, written by the ablest modern scholar, I think I should give them an unhesitating and immediate preference. Faithfully translated, they would form an incomparable addition to our present resources in English for the study of ancient ecclesiastical history: a work we may hope this enterprising age will not forget to prepare.

I have fallen upon this train of remark under the influence of emotions awakened by a small discovery made the other day, in relation to the subject of forms of prayer. I met in the Christian Disciple, (now the Christian Examiner,) new series, vol. ii. 302, the following bold and hardy averment:—"Nor until the Council of Milan in the year 416, were forms authoritatively appointed by the Church." Will it be believed? there never was such a council. The presumptuous or lazy writer has shown himself a mere copyist of some one with a temperament resembling his own: a solemn warning to those who are confident or careless enough not to take the trouble to go *to original sources:* for behold, this unpardonable blunder is made in a most elaborate review of Dr. Wyatt and Mr. Sparks, which was intended to prove the assumptions of the Episcopal Church mere bubbles, and to magnify Unitarianism at their severest cost:—is made too, as it seems from a note in *a delayed number*, (p. 336,) and in a number delayed, as there is little doubt, for this very review.

But was there not a council in 416 to which this writer *meant* to allude? Yes, there was, not the Council of *Milan in Italy*, but the Council of *Milevis in Africa*, which passed a canon relative to formularies of devotion; and how much it will help the cause of this splenetic antagonist of Episcopacy, we shall presently see. I call him splenetic, for he seems to be quite too caustic for a liberal son of the glorious right of private judgment: a right, it is believed, of which Unitarians have not the entire fee simple, although they sometimes, nay too often, write as if such were the fact. But *hæc obiter*. I will give your readers a part of the Canon itself, to which allusion was designed to be made. "Let no prayers be offered in the Church but such as have been examined and weighed by the more skilful and prudent, or have been publicly sanctioned in the synod, lest perchance, through ignorance, or through too little study, something be introduced which shall be contrary to the faith."—Concil. Milev. ii. Can. 12. p. 1540. Concil. Labb. tom. ii.

A pregnant testimony indeed, but a most unfortunate one, when we remember that law is an illustration of history: for with half an eye, what appears plainer than that this Canon proceeds upon the supposition, that a departure from forms had even endangered the system of Christianity? It was never intended to establish forms *de novo*, but merely to remedy some abuses, which had crept in from the disregard or neglect of them. "Laws," says Ferguson on Civ. Soc., p. 402, "though suggested by the commission of crimes, are not the symptom of a *recent corruption*, but of a desire to find a remedy that may cure, perhaps, some inveterate evil, which has long afflicted the state." How aptly will this sagacious observation fit the case under review. Certain formularies had long been the invariable usage of the Church: so long and so beneficial had their use been, that it never became a matter of legislation, until some, like others at the present day, constituting themselves judges of propriety, cast out the old forms, and foisted in their own. Then, when even *The Faith* was put in jeopardy by this subjection of her services to the caprice of self-appointed or self-esteeming performers of them, the Church rose in her majesty and her might, wrested her sacred things from irreverent and misguided hands, and solemnly ordained, that none should presume to offer to heaven in her name, that which had not passed the ordeal of her most serious, deliberate, and enlightened examination.

A most wholesome law, indeed, did she pass, and grounded on one of the best possible reasons, not only for having a liturgy, but for rescuing that liturgy from unauthorized invasion and hasty comment. Her law was indicative of any thing but "recent corruption;" of a disposition through love of ease or pomp, to abandon what our Congregational or Presbyterian brethren would call a departure from apostolical practice. It was indicative "of a desire to find a remedy" to cure an evil which, ere long, might have grown inveterate.

So far am I from finding in her law any countenance to the supposition, that *extempore* devotions were the usage of antiquity, that it seems to look altogether another way: and at any rate, had I the smallest doubt upon this subject, that doubt would be dissipated by recurrence to the third century, and even earlier periods, where I find cumulative proof of the fact, that forms were the constant and habitual modes of praying. I find allusions to forms, and laws to regulate forms: *extempore* devotions are passed by as if *unthought of; a fortiori*, therefore, they were not practised.

Oct. 24, 1833.

THE CHURCHMAN.

SATURDAY, NOVEMBER 2, 1833.

BISHOP ONDERDONK'S APPOINTMENTS.

November 10, 23d Sunday after Trinity, St. Ann's Church, Brooklyn.

TO CORRESPONDENTS.

We owe an explanation to our valuable correspondent at Cambridge. Owing to the miscarriage of a package, the communication which appears to-day came first into the editor's hands. The one which should have preceded it shall be published in our next.

R. will find a private note for him at the office of the Press. He will be gratified to learn, that one of his essays, that on Astronomy, has been extensively copied.

"The Irish Episcopal Catechist" is just received; he shall hear from us again.

We this day commence the publication of the Address of our Bishop, delivered at the recent Convention of the Diocese.

The Alumni Sermon.—Our readers were prepared by a hint in the last Churchman, to expect the following friendly offer of mediation, of which we cordially approve, though rather, we confess, as a termination than a settlement, inasmuch as we dissent from the principle which forms the basis of the arbitration. We marvel indeed that so skilful a diplomatist as M. should have set out from a position in which he was likely to be assailed by both the combatants. The difference, he tells us, is "on a point in which all our readers see that both are right." Does M. mean that both are seen to agree in maintaining equally the doctrines of divine and human agency? This he may well say, but the remark is no great compliment to the vision of our readers. Or does he mean—but we forbear—it shall be his to bury, if not to adjust, the differences, in themselves not "great".—and inscribe over their monument the pious wish, *requiescat in pace!* (may they rest in peace!) which, so far as we can, we shall help him to realize.

One word as to the "unworthy suspicions" which, for aught we know, may have assumed, in some instances, the more palpable form of complaint and censure. From such imputations we do not hope to escape. The matter would be insipid enough which did not provoke either praise or censure; and meagre indeed would be the journal which admitted only that which all would agree to praise. In regard to such annoyances we can only say that we have counted our cost, and are prepared to meet them all with the triple armor of good nature, calm philosophy, and Christian principle.

With these remarks we submit the communication of a correspondent from whom, at all times, and upon any subject, we shall be most happy to hear.

For the Churchman.

Mr. Editor,—Permit me (if I may do it without offence) to interpose the shield of a friend between brethren who have other and higher duties to engage them than a war of words on a point in which all your readers see that both are right—I mean yourself and the author of the Alumni Sermon. We cannot as Churchmen afford that even a single drop of ink should be lost in needless controversy between two of the ablest pens of our Church, or to have turned against a retiring editor the artillery of his own columns; a movement which leaves his successor open to an unworthy suspicion, which as it has no ground in truth, so it should have none in appearance.

Permit me also to say, that your rejoinder is hardly in accordance with the judicious and liberal rule of editorship you have yourself laid down, viz. that the Churchman is not to be "a bed of Procrustes, making its own views and constructions the standard by which to judge." Under this rule, why call to such strict account those individualities of sentiment or expression which are inseparable from the writings of every independent mind? If the head be sound, and the heart right, let the tongue and pen of the Christian teacher have some freedom of action. So was it even with the inspired writers, and I would put it to yourself, Mr. Editor, to say, whether the difference of language between yourself and the author of the sermon, in relation to the power of education, be as strong and marked, as that between St. Paul and St. James, on the subject of faith and good works; and if such difference be satisfactorily explained in their case by a reference to the peculiar point to which they were addressing their exhortations, why is not the same consideration to be a satisfactory explanation in the present case? The true question in regard of the sermon is not, "Can it be misinterpreted," for that all language may be, but "Will any candid reader misunderstand him?" And of this, there is full as little danger, in my opinion, as of learning Antinomianism from St. Paul, or legal formality from St. James. On such points let us be alike wary and charitable. Rightly to express the mystery of our deadness by nature, and our life through grace; of our unqualified dependence on God's spirit, and yet our equally unqualified duty in the use of human means; what uninspired pen shall undertake to do? or I might add, when done with the full acknowledgment of both these (to human understanding) opposing truths, what uninspired pen shall undertake to censure?

While the author in question, therefore, shall not cease to acknowledge the one, let us not quarrel with him for his eloquent enforcement of the other; nor call him to account, because, with somewhat of the zeal of St. Peter, he urges upon us his language and doctrine, calling upon us to give all diligence to make our own and our children's election sure, by "adding to faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly-kindness, and to brotherly-kindness charity."

M.

Visiting the Churches.—We are gratified to learn that one or two of the Consociations in this State have taken measures to have the churches of our denomination within their limits visited by the pastors, two going together, and spending from one to three days with a church, as the circumstances may show to be expedient. This will doubtless tend to excite the churches to examine their condition, and it is to be hoped to remember whence they are fallen. Visitations of this kind in former days have been the means of great good. Whether they shall be so now will depend on the spirit with which the churches enter into the measure. If they only wait for the visiting pastors to arouse them from their lethargy, they will still slumber on, or only wake to fall again to sleep. They must feel their need of the influences of the Holy Spirit, and by repentance and prayer seek the blessing of God.—*Ct. Observer.*

We commend this subject to the attention of the churches in Massachusetts.—*Boston Rec.*

This practice of "visiting the churches" was very much in vogue between seventeen and eighteen hundred years ago, and was continued for several centuries with the happiest results. After a while it was discovered to be an "hereditary institution," hostile to "the spirit of improvement and liberty," and was accordingly exploded to make room for the *inventions* of a more liberal age. But now, "in the march of intellect" and the light of science, the want of the old institution is discovered, and another new *invention* is hit upon to supply its place. Verily, we agree with the Connecticut Observer that "visitations of this kind *in former days* have been the means of great good;" with it too we cherish the hope that this new device will "excite the churches to examine their condition and remember *whence they are fallen;*" and cordially do we join the Boston Recorder in commending the subject to the special attention of the churches of Massachusetts, and in general of all churches that have rejected the provision, by divine appointment, for Episcopal visitation. And moreover, we beg leave to commend to their attention, in connexion with said subject, Ecclesiastes vii. 29: "Lo, this only have I found that God hath made man *upright;* but they have sought out many *inventions.*"

Divine Appointment.—We were unwilling to distract the attention of the Churches while meditating on the text from Ecclesiastes. But as the "Churches in Massachusetts" have a name for philosophy, and are proverbially fond of questions, we are inclined to try our hand with them at the Socratic method. Why then, we will ask, since you deny the perpetual institution of the ministry, do you choose and appoint ministers yourselves? Is it not because you find it expedient? Is it not because you see it to be the best way of diffusing the truth and dispensing the consolations of the faith of Christ? It is. Has not the same thing been expedient in every age, and will it not continue to be expedient—in short, is not the measure which you adopt necessary to insure to men the blessings and perpetuity of their faith? If we say no, we shall condemn ourselves for adopting the measure. Is it not highly probable then that God would himself provide for a want which you confess to be inseparable from the Christian system? It certainly is. And do you not often find occasion to refer your differences for decision to some competent judge? Very often. Do you not find it an excellent plan to have your churches visited occasionally for this and other purposes by some presbyters of eminent piety and abilities? We have tried the plan and think it excellent. Do you think the advantage of it local and particular, or universal and general? In other words, do you think there is any thing special in the character of your age, or the state of your Churches that require this plan; or rather, is it not equally required by Churches of every age and every country? We confess the want seems to be founded in human nature, and must therefore be universal. Do you think that the persons whom you select to visit the Churches would command less respect, or have less influence, if, in addition to their qualifications of piety, learning and general weight of character, they could plead in their behalf a commission from God himself? The contrary is obvious. Since, then, the want is universal, and perpetual, and a divine appointment is the best way of supplying it, is it not highly probable that God would make such an appointment? It is very probable. Well, then, you grant, it seems, that in order to turn the Gospel to the best account, we want a ministry, and one that provides for oversight or supervision among the Churches? We grant it. But an Episcopal ministry makes this provision, and is in effect the same thing? It is the same. You grant, then, the universal necessity and expediency of an Episcopal ministry; you grant that such a ministry would be more effective, if it could plead the authority of divine appointment, and that therefore it is antecedently probable that such a ministry would be constituted? You have already led us to say yes, and we cannot now retract our assent. Does it not behoove you then to inquire whether in fact such a ministry were constituted? It does behoove us. And if you find that it were constituted, ought you not to seek where it may now be found, in order that you may avail yourselves of its blessings? We certainly ought.

From the London Athenæum.

Hannah More.—This lady died on Saturday last, at Clifton, in the 80th year of her age. Few literary persons have had the good fortune to reap so plentiful a harvest of fame during their lives; and yet, we doubt whether, at this moment, more than one or two of her works be known, even by name, to the majority of our readers—the reader being, it is presumed, under five-and-twenty. Mrs. Hannah More was an amiable and accomplished lady, with much practical and worldly wisdom, and very strong religious feelings; her writings were addressed to a large and influential class, and their temporary success was proportionably great; but there is no trace in them of that original mind—or of that subtle development of human feelings, in its weakness and its strength, which can alone insure even the immortality of a lifetime to a writer who has the fortune, good or ill, of living to 80. Mrs. Hannah More came early into the literary world, ticketed and labelled, and patronized as a prodigy. She was introduced to Garrick, and Burke, and Reynolds, and Johnson, and Horace Walpole, and others, whose good word was fame; and she humored and flattered them, and was humored and flattered in return. Her first literary patron was Garrick, and she wrote tragedies; she was subsequently the bosom friend of Porteus, Bishop of London; and she denounced the theatre in its then state—as if it were different from its ordinary state—as not fit to be countenanced by a Christian people. Walpole, in his clever, sarcastic manner, half jest, half earnest, ventured to say more to her, in his letters, than even a critic dare hazard without mature consideration.

"I do lament your not going to Mr. Conway's play; both the author and actors deserved such an auditor as you, and you deserved to hear them. However, I do not pity *good* people, who out of virtue lose or miss any pleasures. Those pastimes fleet as fast as those of the wicked; but when gone, you saints can sit down and feast on your self-denial, and drink bumpers of satisfaction to the health of your own merit. So truly I don't pity you."

We have seldom seen a more flippant article than that of the London Athenæum, copied in a late Evening Post, of which the above extract is a specimen, and of which perhaps even a specimen is more than a religious journal ought to afford. The only point on which the testimony of the writer is worth having, is as to what works are known to the majority of *his* readers, and when he tells us that Hannah More's are not among the number, we ask no better evidence to convince us that *his* readers are not of that class for whose opinions Hannah More, or any other writer of piety, would care a rush. But however it may be in Great Britain, we know that on this side of the Atlantic there are few educated persons (we may add "under five-and-twenty") to whom Mrs. More's works are not generally known, and with whom some of them are not decidedly favorites. The Athenæum may be assured that her fame, in this country at least, rests on too solid a basis to be shaken by the impotent sarcasms of the splenetic Horace Walpole. Few of the present age, who have influenced the public mind merely by their writings, of her own sex, we may add, none, have done more for the cause of good morals than Hannah More. It is not true, as the Athenæum insinuates, that she aimed to propitiate "a large and influential class." On the contrary she advocated the cause of evangelical piety at a time when that cause was exceedingly unpopular, and in so doing gave umbrage to many of the "influential class," who afterward became her admirers. That she was gifted with genius, in any distinctive sense of the word, none of her friends have ever asserted; but that she possessed talents of a high order, none of her enemies, if she has any, can deny. And of these talents, consecrated as they were to the service of her Maker, her works are a lasting, though not an imperishable, monument. We say, not imperishable, for it is only the works of genius, and not always they, that are destined to survive the institutions and national habits of thought, with a view to which they are written, and with which they are intimately interwoven. It should be said to the honor of Mrs. More, that she knew herself: she never set up for a genius: she essayed nothing for posterity, but was content to confine her efforts to the good of her own age and country and neighborhood. Within this circle she has succeeded: her writings have found their way among all classes, from the prince to the peasant. She has made no distinctive impression upon her age; (what mind however original can do this which has once surrendered its own peculiarities to the "hope, faith and love" of the Gospel?) but she has helped, and by the blessing of God, very materially helped to stamp on her age the impression of Jesus Christ. The Athenæum may smile, and others, that ought to know better, may join it, but, for ourselves, we regard the humble Sunday School labors of Hannah More as a better proof of philanthropy and enlightened benevolence, than the sentimental musings of a hundred Harriet Martineaus. As a proof of the solidity of Mrs. More's judgment it may be mentioned that, though she lived at a time when theological disputes ran high, her own mind was so thoroughly imbued with the spirit, and furnished with the opinions of the apostles and reformers, as to render it impossible to decide to which of the two conflicting parties of the day she belonged.

Bishop Brownell has revoked the notice given for a special Convention to be holden at Stratford on the 13th October. The reason assigned is the doubt whether the most important business of an annual Convention can be transacted at a special Convention.

The Address of the New-York City Anti-Slavery Society has been forwarded to us, but we deem it expedient to do no more than acknowledge its receipt.

William Stavely, No. 12 Pear-street, Philadelphia, has issued proposals for publishing the remains of the late Rev. Dr. Wharton, under the supervision of the Right Rev. George Washington Doane, D. D., Bishop of the Diocese of New-Jersey. We annex the prospectus, and add, that the interest excited by the recent controversies between Protestants and Romanists, renders the present a favorable time for the proposed publication.

'The Remains of Dr. Wharton now to be collected, will consist of the celebrated tracts in controversy with Archbishop Carroll, and others, on the principal points at issue between the Protestant and Roman Churches, a selection from his Sermons, and some miscellaneous pieces in literature and theology. The controversial writings of Dr. Wharton are too well known to need a word of recommendation. The volume is well described in the British Review, as "a store-house of information to the sincere inquiring Protestant." They are known to have been for some time out of print; and their publication is regarded by the venerable presiding Bishop, and such others as have been made acquainted with the enterprise, a most valuable contribution to the cause of truth, and at the present period, peculiarly interesting and opportune. Few persons have ever brought to the discussion of this important subject, greater advantages than Dr. Wharton, having been thoroughly educated in the most distinguished seminaries of the Jesuits, and having held orders in the Church of Rome during the ten years preceding his adoption of the Protestant faith; and in no instance, it may be said without the fear of contradiction, has the pen of controversy been more entirely guided by a Christian spirit.

The sermons and miscellaneous pieces printed in this edition, will be carefully selected from the productions of one who for nearly fifty years stood in the very first rank of American scholars and divines. The sermon preached on occasion of his death will form the basis of the memoir, enlarged from authentic sources, and enriched from the private papers of the deceased. The manuscripts have been generously given for the work by his widow, the labors of the Editor will be entirely gratuitous, and *two-thirds* of the profits, (the *actual cost* of publication alone being first deducted,) will be appropriated, under his direction, toward the foundation of a Scholarship, for the Diocese of New-Jersey, in the General Theological Seminary, to be denominated the Wharton Scholarship.'

The Rev. Samuel Fuller, jun., now travelling in the Eastern States, is authorized, as Agent, to obtain and collect subscriptions for the Churchman.

A. P. Cleaveland, Esq., Cleaveland, Ohio, has consented to act as an Agent of the Churchman.

NOTICE.

The Annual Matriculation of the Students of the General Theological Seminary will take place on Sunday morning next, the 3d of November, in St. Peter's Chapel, Twentieth-street. On which occasion, a discourse will be delivered by the Rev. Professor Turner. By order of the Faculty,

Clement C. Moore, Sec.

Nov. 2, 1833.

NOTICE.

The Episcopal Church service continues to be regularly celebrated by the Rev. T. S. Brittan, at Randoll's Long Room, corner of Broadway and Bleecker-street, every Sunday morning, afternoon, and evening, at the usual hours. The organ which has been erecting is now complete, and will be opened on Sunday next. Entrance on Bleecker-street.

Oct. 29, 1833.

Calendar.

November 3.—22d Sunday after Trinity.
——— 10.—23d Sunday after Trinity.
——— 17.—24th Sunday after Trinity.
——— 24.—25th Sunday after Trinity.
——— 30.—St. Andrew.

MARRIED.

At Hallett's Cove, L. I., by the Rev. William Shelton, the Rev. George A. Shelton, Rector of St. James' Church, Newtown, L. I., to Miss Frances Bartow, of the former place.

INTELLIGENCE.

DOMESTIC.

Consecration.—On Friday, Oct. 11, St. James' Church, West Marlborough, was consecrated by Bishop H. U. Onderdonk. This church is erected on the site of a former one, which had gone to utter decay in consequence of the depression of the Episcopal Church, during and after the war of the Revolution. The Rev. Mr. Kirke supplies it with missionary services.

Clerical Changes.—The Rev. Reuben H. Freeman, Deacon, having presented letters dimissory from the Bishop of the Diocese of New-York, has been appointed Missionary to Warren county, in the Diocese of New-Jersey.

The Rev. William S. Perkins, late minister of St. James' Church, Arlington, Vt., has removed to Bristol, in this State, and taken charge of the Church of "St. James the Greater," in that place.

The Rev. John Burk, formerly a Presbyter of the Roman Catholic Church, has lately connected himself with the Protestant Episcopal Church, in Virginia. The Catholic presses are endeavoring to blacken his character. The head and front of Mr. Burk's offending is, that, like an honest man and good citizen, he has married a wife!

SUMMARY.

Sabbath vs. *Sunday.*—This subject, which our correspondent has broached to-day, has at different times engaged, to some extent, the attention of the Christian public. There is considerable feeling, too, occasionally manifested on both sides. We have no particular prepossession either for or against the word "Sunday." The most plausible arguments we have ever seen in favor of its retention are the two following. The first we give in the words of "The Churchman:"—

"*Sabbath* is the name of the institution, and *Sunday* the name of the day on which that institution is kept. This shows at once the right use of the words, and that both of them may properly have a place in Christian phraseology. When we refer to the hallowing of a seventh portion of our time, according to the divine command, we speak of the Sabbath; and when to that particular day of the week which is appointed to the Sabbath, we speak of Sunday."

Others, again, quote the ancient fathers, as calling the Lord's day "*diem Solis,*" or "day of the Sun," by way of giving it a figurative pre-eminence. In the sermons of St. Ambrose, they refer for confirmation to the passage, "In ea die Salvator, veluti sol oriens," &c. (On that day the Saviour, *like the rising sun, &c.*) If it be true, as there is certainly some authority to suppose that the fathers gave the day this appellation, it would at least remove the objection arising from the druidical origin of the name "Sunday."—*Western Recorder.*

First Protestant Society of Detroit.—We rejoice to learn that the Rev. Mr. Cleaveland, of Salem, Mass., who some time since was presented with a unanimous call from this Church and Society to become their pastor, has accepted the invitation. It is understood that he will continue his connexion with the Tabernacle Church in Salem, through the winter, the season being too far advanced to render a removal practicable before Spring.—*Detroit Courier.*

Female Education in Greece.—We have been prevented heretofore from noticing an interesting "address on the subject of Female Education in Greece and general extension of Christian intercourse among females," by Mrs. Almira H. L. Phelps, read by the Rev. Mr. Beman to a large audience assembled in the first Presbyterian Church in Troy, on the 8th of August, 1833. The occasion for which it was prepared was the meeting of the Board of Officers of the "Troy Society for the advancement of female education in Greece," and ladies from other places interested in its objects.

After some interesting remarks upon the subject of female influence and the duty of using it discreetly but zealously for the good of mankind, Mrs. Phelps proceeds to speak of Greece as a country which, from its peculiar circumstances, has excited the sympathy of American females. She describes its ancient glories and its present degradation—shows its capability of improvement and the great encouragement now offered to efforts in its behalf. The condition of the female sex in Greece obtains its appropriate notice, and the measures proposed for its improvement and refinement are particularly detailed. These we shall not attempt to describe except in the language of the address itself, from which we shall give an extract in another paper. We need only mention, that the principal object selected by the "Troy Society" for its action, is the education of young Greek females for teachers, under the direction of Mrs. Hill. This being an object which our Missionaries have been long desirous to accomplish, the Executive Committee of the Domestic and Foreign Missionary Society has consented to receive and appropriate to it the funds collected by the ladies of Troy and other places. The "Troy Society" has recently transmitted $500 to the treasury of our Missionary Society to be thus applied.

Mrs. Willard's Journal and Letters from France and Great Britain, of which we publish a prospectus in another part of our paper, is to be published for the benefit of this cause. The reputation of Mrs. Willard leads us to believe that its intrinsic value will secure for it the favor of the public, while the devotion of its profits to such an object gives it a double claim to the patronage of the friends of Greece.—*Epis. Rec.*

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

The local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of *five dollars* from "A Friend," for the relief of the Church in Pensacola. Also, of a box of "dry goods," of the value of thirty dollars, for the use of the mission at Green Bay, from "the Female Missionary Society of Christ Church, New-Brunswick, N. J.," through their Rector, the Rev. John Croes.

October 30, 1833. James Swords, *Agent, &c.*

Contributions and donations will be thankfully received, if left addressed to the Agent, at the Book-store of Swords, Stanford and Co., No. 152 Broadway; at the office of the Washington Insurance Company, corner of John and William Streets; or at his dwelling, 87 Leonard Street.

EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the N. Y. Protestant Episcopal Education and Missionary Society acknowledges the receipt of the following sums, viz.

1833.	*Missionary Disposable Fund.*	
Oct. 9.	A donation from a lady, per Mr. F. Smith,	$5 00
19.	Collection in Christ Church, Oswego,	8 33
19.	The amount received for a Gold Ring, sold, received from St. John's Church, Johnstown,	4 00
		$17 33

Benjamin M. Brown, *Treasurer,*
Butchers' and Drovers' Bank, Bowery.

October 31, 1833.

CITY MISSION.

The Treasurer of the New-York Protestant Episcopal City-Mission Society, acknowledges the receipt of the following sums toward erecting the Church of the Epiphany in Stanton-street—

By the Committee of Grace Church:—		
From Mr. David Austin,	$50 00	
Thomas W. Ludlow,	50 00	
John G. Coster,	50 00	
Isaac Jones, jun.,	25 00	
J. G. Aymar,	25 00	
Benjamin Aymar,	25 00	
G. Wisner,	25 00	
Jacob R. Le Roy,	30 00	
		280 00
By the Committee of the Church of the Ascension:—		
From Mr. Robert Dyson,	40 00	
A Parishioner,	40 00	
Miss Martha Glover,	50 00	
Mr. M. D. Benjamin,	10 00	
Martin Hoffman,	5 00	
		145 00
By the Committee of St. Thomas' Church:—		
From Mr. George Johnston,	10 00	
Samuel Swartwout,	5 00	
A Parishioner,	25 00	
		40 00
By the Committee of Trinity Church:—		
From Mr. Henry Laight,		50 00
		$515 00

L. Phillips, *Treasurer.*

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States, has great pleasure in acknowledging the receipt of the following sums.

From the Rev. Charles Burroughs:—		
A collection in St. John's Church, Portsmouth, N. H.,		$50 00
From the Rev. George Leonard:—		
A collection in St. Luke's Church, North Charleston, N. H.,		2 80
A collection in Trinity Church, Cornish, N. H.,		2 20
From the Rev. Geo. S. Porter, an alumnus of the Seminary, a donation,		25 00
From the Rev. Wm. Staunton, Agent in the room of the Rev. H. J. Whitehouse:—		
A collection in St. Paul's Church, Syracuse,	$3 50	
Christ Church, Manlius,	6 38	
St. Peter's Church, Auburn,	10 59	
Trinity Church, Penfield,	2 70	
Trinity Church, Seneca Falls,	2 29	
Trinity Church, Geneva,	4 27	
Christ Church, Oswego,	11 31	
St. Peter's Church, Dansville,	4 50	
St. Thomas' Church, Bath,	6 07	
St. James' Church, Hammond's Port,	5 18	
Trinity Church, Elmira,	4 43	
	$61 22	
Deduct necessary travelling expenses,	25 22	
		36 00
From the Rev. Geo. A. Shelton:—		
A collection in St. James' Church, New Town, Long Island,		5 31
From Rev. B. F. Dorr, Agent:—		
A collection in New Berlin,	$14 00	
Sherburne,	3 00	
Butternuts,	14 00	
	$31 00	
Deduct travelling expenses,	9 00	
		22 00
From the Rev. Hiram Adams:—		
A collection in Christ Church, Binghamton,		3 00
From the Rev. A. S. Hollister:—		
A collection in Trinity Church, Fayetteville, Onondaga county,		4 00
Additional collection in Christ Church, Manlius,		2 63
From the Rev. Lawson Carter:—		
Additional contribution from Trinity Church, New Rochelle,		5 00
A collection in St. Paul's Church, East Chester,		2 00
From the Rev. Dr. McVickar, Agent:—		
A donation from a member of Grace Church, in the city of New-York,		100 00
From Edward A. Newton, Esq., of Pittsfield, Mass., a remittance to discharge his bond transferred to the Seminary by the American Education Society, by his request,	$1000 00	2030 00
And six months interest,	30 00	
From Mrs. Sarah T. Newton, a draft on Peter Remsen & Co.,	1000 00	
$2000 of this amount are intended to found a Scholarship in the Seminary, under the title of the "Thomason Scholarship," in memory of the late Rev. Thomas T. Thomason, of Calcutta.		
		$2289 94

Oct. 30, 1833. Edward R. Jones, *Treasurer.*

The Subscriber, as President of the Faculty of the General Theological Seminary, acknowledges the receipt of fifty dollars for the relief of necessitous students, from Mr. John Moore, Editor of the Protestant Episcopal Pulpit, being a portion of the avails of the subscriptions to that work.

Benj. T. Onderdonk.

New-York, October 31, 1833.

***Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending October 31st, from the following persons,* viz:—**

Harvey Hinman, *with remit*—Postmaster, Cambridge—Rev. W. L. Johnson—Rev. B. C. C. Parker—Charles Stimpson, jun.

Received by the General Protestant Episcopal Sunday School Union.

Starr Hoyt—George, Latimer & Co.

From the Western Recorder.

Prayer in the Ark.

"And the waters prevailed, and were increased exceedingly upon the earth; and the ark went upon the face of the waters."—*Holy Writ.*

Storm was upon the giant wave,
What time the patriarch's prayer
Went up in joy, to Him who gave
Hope's rainbow spirit there:
And woman's eye, and manhood's brow,
Flash'd with faith's cloudless sunbeams now.

And fierce upon the whirlwind borne,
Storms, lightning-pinion'd, soar'd;
And louder still, in answering scorn,
The troubled ocean roar'd;
As tremblingly that fragile bark
Pass'd o'er the waters wild and dark.

But louder yet the patriarch's prayer
'Mid strife and storm was heard;
And firmer through the darken'd air
Went up faith's conquering word:
And brighter flash'd on brow and eye
Hope's glorious sun-light from the sky.

For he who held the tempest's power
Obedient to his will,
And in the wild wave's triumph-hour,
Could murmur, "Peace, be still:"
His hand was on that ark's frail form,
To bear it on through strife and storm.

So be it ever: bend and pray,
Thou trembler on life's tide,
Though tempests darken o'er thy way,
And troubled waters glide:
Bend thou in faith; thy friend is He
Who chains the wind, and calms the sea.

And He hath still an ear to hear,
And still a hand to save;
And through the tempest dark and drear,
And o'er the giant wave,
His care shall guide thy bark at will;
His voice shall whisper, "Peace, be still."

Sedley.

Whitestown, October, 1833.

SUNDAY SCHOOLS.

SUNDAY SCHOOL BOOKS.

The Young Lady's Sunday Book: a practical Manual of the Christian Duties of Piety, Benevolence, and Self-government. Prepared with particular Reference to the Formation of the Female Character. By the Author of "The Young Man's Own Book." Philadelphia: Key & Biddle. 1833. 32mo. pp. 312.

We have read many of the selections in this little volume, and have met with nothing objectionable. Generally, the style is pure, easy, and pleasing, and the matter good, well calculated for the purpose for which the work is intended, and we cheerfully recommend it to the persons for whom it is principally designed, as profitable for instruction. We must, however, take this occasion to say, we think that neither the Young Lady's Sunday Book, nor the "Christian's Own Book," ought to be permitted to supersede that which should be *every* one's own Sunday Book. We mean the Book of Books, that which records God's will to our fallen race, and instructs us how we may regain his favor, and enjoy the felicity which is to be found in his presence.

We should be glad to make many extracts from the volume to which we have invited the reader's attention, but the space allotted us in the columns of the Churchman is limited. The one that follows will not, we trust, be considered inapplicable to the "times."

"To neglect works of charity, not to be largely liberal in the performance of them according to our ability, is an infallible evidence that our professions of piety mean nothing. On the other hand, to depend upon them as what is to bear us out in our claims for heaven, before the tribunal of God, is to offend our Maker and deceive our own souls. We would be the very last to undervalue, or to discourage charity, but is it discouraging it to place it on its true ground; to assert that we may build an hospital without charity, as we may endow a Church without piety, if we consider the one as an expiation for sin, or the other as a substitution for holiness?

Some are ingenious in contriving, by a strange self-delusion, to swell the amount of their charity, by tacking to it extraneous items of a totally distinct character. An anecdote is related of a lady of rank, who though her benevolence was suspected to bear no proportion to the splendor of her establishment, was yet rather too apt to make her bounties a subject of conversation. After enumerating the various instances of her beneficence she often concluded by saying, 'Notwithstanding my large family, I give all this in charity *beside paying the poor rates;*' thus converting a compulsory act, to which all are equally subject, into a voluntary bounty.

Our corruptions are so liable to infect even our 'holy things;' that we should be vigilant in this best exercise of the best affections of the heart—affections which God, when he graciously converted a duty into a delight, gave us, in order, by a pleasurable feeling, to stir us up to compassion. We should be careful that the great enemy may not be plotting our injury, even when we are performing actions the most hostile to his interests.

As there is not a more lovely virtue in the whole Christian code, so there is not one which more imperatively demands our attention to the spirit with which we exercise it, and the temper with which we bear the disappointment sometimes attending our best designed bounties.—Though charity is too frequently thrown away on those who receive it, it is never lost on the benefactor, if 'he who gives does it with simplicity.' When the bountiful giver cannot find pleasure, he may always extract good, he may reap no small advantage himself from that liberality which has failed to confer any. He may gain benefit from the disappointment he experiences in the unworthiness of the object. When the project he had anxiously formed for doing good to another is defeated by perverseness, or requited by ingratitude, it not only does not check the spring of bounty in the real Christian, but it calls new virtues into action. The exercise of patience, an improvement in forbearance and forgiveness, a stronger conviction that we must not make the worthiness of the object the sole measure of our bounty, are well worth the money we have spent on the undeserving. Perhaps too the reiterated instances how little good the best man is able to do in this world, may serve to wean him from it, and be an additional inducement for looking forward to a better.

But it is much easier to relieve our neighbor's wants, than to bear with his errors; the one gratifies our natural feelings, while the other offends them; the most difficult as well as the most sublime branch of charity, therefore, is the forgiveness of injuries, is the love of our enemies. It is a love humbly aiming to resemble His, who sends his rain on the just and on the unjust; a love not inspired by partiality, not extorted by merit. It is following the example, while we obey the precept of Christ, when we 'do good to them that hate us.' It is a charity which bursts with a generous disdain the narrow bounds of attachment and even of desert, levels every fence which selfish prudence would erect between itself and its enemies; it is a love, with respect to the objects, though with a boundless disproportion as to the measure resembling God's love to us; it aims to be universal in kind, though it is low in the degree.

A very able divine* has insisted that it is to this part of the character of the Almighty that our Saviour limits the injunction, 'Be ye perfect as your Father which is in heaven is perfect.' It is indeed, one of the principal instances in which finite creatures can by imitation approximate to the character of God; most of his attributes rather requiring us to adore, than leaving it possible for us to imitate them. For though all the attributes of God afford the most exalted idea of complete perfection, yet the injunction to attain his image is strikingly applied in the New Testament to this particular part of the divine character. The apostle applies our being 'followers of God, as dear children,' afterward to this individual instance, 'forgiving one another, even as God for Christ's sake has forgiven you,' adding, 'and walk in love as Christ also loved us.' 'So that,' says the Bishop, 'his exhortation to follow God stands enclosed on both sides with the precept of love and charity, as if he intended to secure it from being applied to any thing else. St. Luke, who gives us an abridgment of the same sermon on the mount from which the passage is taken, also suggests the practice of love and forgiveness from the example of the Almighty, 'who is kind to the unthankful and the evil.' After having delivered the same beatitude, he corroborates the interpretation with an injunction, by saying, not be *perfect*, but, 'be merciful as your Father also is merciful.'

Our Saviour impressed a solemn emphasis on the command to forgive the offences of others, when he implicated it with God's forgiveness of us. It is to be feared, that many who would think it an act of disobedience to omit the daily repetition of the divine prayer, of which this request forms so striking a clause, do not lay to heart the daily duty of supplicating for that frame of spirit which the petition involves. Can there be a more awful consideration, than that we put the grand request on which our eternal happiness depends, on this issue, when we inseparably associate our own hope of pardon, with the required and reasonable condition of pardoning others? Should we not be conscientiously cautious, how we put up this petition, when we reflect, that we offer it to the great Searcher of hearts, who, while he listens to the request, can exactly determine on the integrity which accompanies it? The divine Author of the prayer seems to hold out a sort of test of the spirit of our obedience, when he proposes this difficult duty, as a trial of our general conformity to his commands. It seems selected by infinite wisdom as a kind of pledge of our submission to his will in all other points: our interest is confederate with our duty in the practice of this high and peculiarly Christian grace. The requisition suggests at once the most absolute obligation, and the most powerful motive.

This forgiveness seems not only to be one of the grand distinctions between the religion of the heathen and the Christian world, but to form a considerable difference between the duties inculcated in the Old and the New Testament. In the former, indeed, there were not only indications and suggestions of this rule, but some exemplifications of its actual performance. It is remarkable, that when David, whose energy of character, or rather mysterious inspiration as a prophet, led him to be so vehement in his denunciations of vengeance on persons of professed enmity against God, and against himself as the anointed of God, yet exhibited eminent instances of placability in his conduct toward his own personal enemies, especially in the case of Saul. But, perhaps, the duty, after all, was not so fully made out, so clearly defined, so positively enjoined, nor was the frame of mind so evidently seen in 'them of old time.' We have many instances under that dispensation, of saints and prophets laying down their lives for their religion, but it was reserved for the first New Testament martyr, when expiring under a shower of stones from his enemies, to say, 'Lord, lay not this sin to their charge.' The reason is obvious. It being expected that our notions and practices should be adapted to the revelation under which we live, this sublime species of charity should necessarily rise in proportion to the clearness and dignity of that dispensation. It is congruous, therefore, that our forgiveness of injuries should be exercised in far higher perfection under the Gospel, the professed object of which was to make a full and perfect revelation of the pardon of sin by the blood of a Redeemer. And we can only be said to have a conformity to his image, in proportion as we practise this grace. Let us, however, remember, to borrow the thought of an eminent divine, 'That our forgiving others will not alone procure forgiveness for ourselves, while our not forgiving others is a plain proof that we ourselves are not forgiven.'"

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* See Bishop Sherlock's sermon on the text, 'Be ye perfect,' &c. &c.

PRACTICAL.

PERSONAL RESPONSIBILITY.

The Church of Christ is a body composed of individuals. That Church has resting upon it the solemn responsibility of bringing sinners to the knowledge of God. This, indeed, is not done by any efficiency of theirs. All boasting is excluded. The work and glory are of God. Yet the Church is the constituted medium of conveyance, through which, ordinarily, if not always, the blessings of salvation are to flow. On the Church, therefore, rests the responsibility of this great work.

But what is "the Church?" And how is "the Church" to effect this great object? The common language used on this subject seems to have the effect of an apology for individual neglect. *The Church* must do all this; as though the Church possessed some sort of abstract existence, or magic energy, by which to effect it without the aid of *individual* effort. Now, whatever the Church does, is done by the *personal* action of its members; not by any aggregate efficiency which it possesses as a body. The responsibility is divided among the whole. Each one has his proper dividend. If each one does his share, the whole is done, and not otherwise. This is a vitally important principle. It cuts up the whole moral vineyard of the Lord into suitable sections. It places each division under the care of its appropriate overseer. It says to him, in the name of the great Husbandman, "Go work in my vineyard." It throws on him the responsibility of negligence and sloth. It admonishes him to beware, lest his be the crime and the destiny of the unfaithful steward. It forbids to quiet the voice of his own consience, by assigning the whole work to "the Church."

Now, in reference to this matter, how do individual Christians act? Here is a world to be converted. Who, under the guidance of Jehovah, are to do it? Why, the Church. We would say, rather, the individual members of the Church. This generalizing process overlooks personal obligation; and very little will be done, till this is felt to be a business of individual responsibility. Then, when each shall ask, "Lord, what wilt thou have me to do?" the work will go forward.

But apply this principle to a more limited sphere. Here is a Church which should be aroused. The work of God, in this society or congregation, should be put forward. You say, God must do it. Very true: but you must work too. Or you say, the Church must do it. True, also: but you have your part to perform. Here, then, we are brought back to the same point. Obligation, responsibility, guilt, all gather at the door of the *individual* Christian, and all urge *him* on to effort. Now, why is religion at so low an ebb? Is God unwilling to give the Holy Spirit? No. Is the Church, *in the abstract*, to be charged with the fault? No. Who then? The individual Christians who are charged with the work of God in that place. *You*, reader, if you call yourself a Christian; "Thou art the man," if you are slothful in your duty. Your part of the Lord's heritage lies waste. Your talent is hid in your napkin. If Paul does not plant, nor Apollos water, marvel not if God does not give the increase.—*Western Recorder.*

THE RIVER OF DEATH.

Death has been frequently compared to a river which we are all rapidly approaching, and eternity called the country beyond. The writer and readers of these lines may well enough be supposed to have already gone over one half the distance necessary to bring us to this apparently, and in many respects, really formidable stream. During our journey thus far, we have not only sought to procure subsistence by the way, but to accumulate something for the future; some of us grasping at wealth, some at honor, some at rare attainments in human learning. But have we all duly considered this important question: *Are our accumulating treasures of a kind to be carried over the river, either sent forward to await our own landing upon the opposite shore, or as part of our baggage at the time of passing?* Should it prove otherwise, we must find ourselves under the terrible necessity of leaving them all in a world, which we can never again visit, and doomed to endless penury. Now the word of God has decided that when we leave this world "we can carry nothing out of it."—The only feasible attempt, therefore, is to send our treasures forward, so as to have them laid up in heaven against our arrival. But how shall this be accomplished! Neither gold nor silver can be sent across the river in our way—houses and lands still less—bank paper is uncurrent off this earth; the honor that comes from man, as also mere human knowledge, seem equally valueless beyond the tomb. But remark, *all these things are the rewards of human labor undertaken for self alone.* But there is such a thing as expending our strength in the service of God, and lo, here we find the solution of our difficulties: for such labors meet their chief reward beyond the fatal stream. The Divine promise in relation to them, as we may gather from various parts of the Bible, is present maintenance, but the chief payment after death. Here then is the means of sending before us all the earnings of our lives. We may render the matter secure, that when we pass into eternity we shall go *to* our treasures, not leave them behind. Should the reader question the certainty of the affirmations here made, the word of God comes in proof; "Who (i. e. God) will render to every man according to his deeds: to them who by patient continuance in well doing, seek for glory, honor and immortality, eternal life." (Rom. ii. 6, 7.)

On the other hand, let the man know, who labors for this world, he is laying up wealth only to leave it for ever, and just in proportion to his gains will be the loss which he is inevitably and speedily to sustain. Let him affix the label to each successive addition to his fortune, *this is to be left behind when death calls for me;* in this manner he may escape that most bitter disappointment which awaits every *inconsiderate* lover of earthly good. All who labor for earthly treasures ought fully to keep in mind, their reward is to be upon earth, and must be *left here* whenever they are called into eternity.—*Episcopal Recorder.*

VARIETIES.

GOTHIC ARCHITECTURE.

The Gothic Architecture is so extensively attempted in the building of our churches, that the following article will be, it is presumed, generally acceptable. In introducing it we avail ourselves of a hint, lately given us by a connoisseur, and take occasion to say, that the square door, which is found in many of the country churches is a violation of the order. The top of the door should conform to the general style of the building. We are indebted for the cut to the politeness of the N. Y. American.

From the Mechanics' Magazine.

After having described the five Orders, it will naturally be expected that we should say something of the *Gothic* style; we shall therefore give a general view of the distinguishing features of this species of architecture.

The attention to Gothic architecture having only been lately revived, the practice has not hitherto been digested into so systematic an order as the Greek or Roman; and it is not a little extraordinary, considering that during the ages in which it was extensively practised, its operations were directed by men of science and literary habits, that no written rules have been discovered in the religious houses which were then the only depositories of knowledge. This has led Mr. Knight, and other men of observation, to assert, that each architect proceeded independently of rules, and worked in the manner which to him appeared best calculated to produce a striking effect, and that it was in consequence of the absence of determined rules that this school rose to the degree of sublimity it attained. This is denied by other able and enlightened men who have paid much attention to the subject, especially Dallaway, Milner, and Hawkins, who maintain, that although few arranged rules and proportions have been published in books, yet architects and workmen were constantly guided by known rules, agreeably to the prevailing mode. It is evident, although not so rigidly confined as the Egyptian, that the Gothic architects were fully as much limited as the Roman; for the contrast between the massy Norman style, and the latter, or florid Gothic, is not greater than what was produced by varying from the plainness, simplicity, and oblong forms of the ancient Greek temples, to the circular, delicate, and highly ornamented edifices of the late Roman.

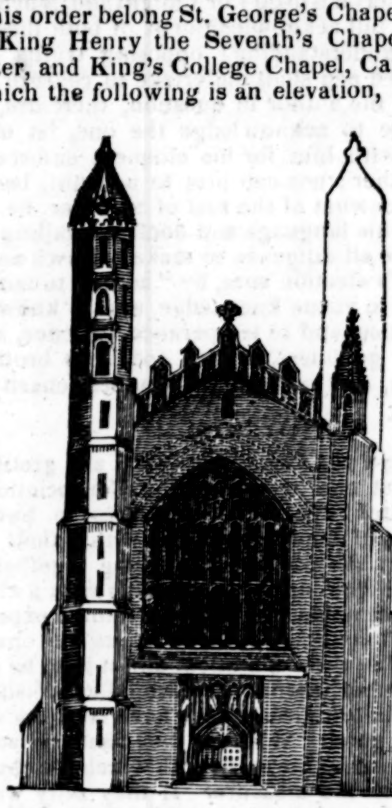
The Gothic style having been employed almost exclusively in edifices appropriated to the purposes of the Christian religion, the outlines of the ground plan have almost uniformly been a cross. In the Greek and Roman oblong temples, the ratio of the length and breadth was determined by the number of columns placed at nearly equal distances along the ends and sides, while that of the height was regulated by the diameter of the column; but in Gothic, where seldom any columns have been placed on the outside of the edifice, and the use of arches proving a relief from constraint within it, it is alleged that the proportion of the length to the breadth has been determined by triangles and squares. Of this, Mr. Hawkins, in his History of the Origin and Establishment of Gothic Architecture, (chap. x.) has produced an early instance from Cæsar Cæsarianus, a celebrated architect of Milan, who, in an elaborate commentary annexed to his translation of Vitruvius, has explained the principles of Gothic architecture.

With regard to the form of the *essential parts*, they are mostly defined in the following description of the three orders of architecture, as given by Dr. Milner:

The *first order* is characterized during its formation—that is to say, till near the latter end of the 12th century—chiefly by its acute arch, (its pillars and other members being frequently Saxon;) but after its formation, not only by the narrowness and acuteness of its arch, but also by its detached, slender shafts, its groining of simple, intersecting ribs, its plain pediments without crockets, or side pinnacles, and its windows, which were either destitute of mullions, or have only a simple, bissecting mullion, with a single or triple trefoil, quatrefoil, or other flower, in the head of them. Of this order are the east end of Canterbury, the west end of Lincoln, and the whole of Salisbury Cathedrals, beside the transepts of York Minster and Westminster Abbey.

The *second order* is marked, not only by the fine turn of its perfect equilateral arch, but also by the cluster columns, being, for the most part, formed each course out of the same stone; by the elegant, but not over-crowded tracery of its windows and groining, by its crocketted pinnacles, tabernacles, and pediments, the latter of which, toward the conclusion of the fourteenth century, were made with an ogee sweep toward the arch they covered. To this order belong the nave of Westminster Abbey, the nave and choir of York Minster, the naves of Winchester, Exeter, and Canterbury Cathedrals, Wykeham's two colleges, St. Stephen's Chapel, &c.

The *third order* is known, not only by the flatness of the point of the arch, but also by its numerous, large, and low descending windows, together with the multiplicity and intricacy of its tracery; by its pendents from the roof; by the minuteness and profusion of its ornaments, both exteriorly and interiorly; by its fan-work, and numerous shields and devices on the ceiling. To this order belong St. George's Chapel, Windsor; King Henry the Seventh's Chapel, Westminster, and King's College Chapel, Cambridge, of which the following is an elevation, showing on one side the buttresses, the tower being supposed to be removed, and on the other the tower, which not only supplies the place of a buttress at the end, but assists also in supporting a considerable portion of the thrust in the direction of the length of the chapel.



One of the finest features of Gothic architecture, and which, in many instances, still forms the most striking ornaments of our cities, is the tall, tapering spiral, which was first built of wood by the Normans, and afterward in stone, early in the thirteenth century. In the course of the fourteenth and fifteenth centuries, they were greatly increased in number.—*N. Y. American.*

EXTRACT OF A LETTER

From T. S. Grimke, Esq., of Charleston, S. C., to a friend.

My Dear Sir,—It seems to me most strange how a Christian can reason as you do on the subject of Peace. You admit that Peace principles, as expounded by me, are the pure and obvious teachings of the Gospel; and yet you lay them aside in favor of calculations of human expediency. Do Christian principles justify such a course? Is obedience or disobedience to be determined by such a test? What are we but the children of God? Is not the Father wiser than the child? What are we but the subjects of God? Is not the Ruler wiser than the governed? And yet you justify the child and subject in breaking the plain express command of an all-wise and all-benevolent Parent and Sovereign, on the supposition that man is wiser than God, that man is better able to decide what is best for himself than God. Again, you acknowledge the power of God, you acknowledge his faithfulness. He is able and willing to protect you against a million of men in arms. You cannot deny that, if he pleased, he could have protected Holland and Switzerland against the combined naval and military force of Napoleon and Alexander, of Austria, Prussia, and England. Now if he commands obedience, what right have you to doubt, if you obey, that he will protect you, *provided* it be consistent with his view of his own government in relation to yourself? Does not your error lie in assuming that he will not protect you, if you do obey: which is based on a still more fatal error, that you have a right to calculate on, and even to stipulate for protection, as the condition of obedience? Now this cannot be maintained for a moment. How do you know, but that your sufferings, as the consequence of your fidelity to him, may be an important point in his moral government. Do you not prejudge the whole matter, without either sufficient knowledge or any right to judge? Again, is it not manifest, that you, and so do all who argue on your side, assume as a fact, what nobody but a prophet could know, that *if all Christians were faithful* to the Sermon on the Mount, the result would be, that "the whole of the civilized and humanized world would be subjected to the brutal passions of a few armed banditti." Now, whether a Christian believes that this would be the reward of his fidelity or not, is perfectly immaterial to the obligation of obedience. The work is God's, and he alone has a right to dispose of all its events, both great and small, both public and private. Now, we will grant your conclusion to be true, that such would be the result of obedience; and what follows? That we should be disobedient? Not so; but just the reverse, that we should be more sternly and zealously faithful, because we cannot doubt if bonds and imprisonments, if persecution or torture, if ignominy and death are to be our lot, God has so willed in his wisdom and goodness, for our purification and perfection, and for the welfare of his Church. Can a Christian doubt, much less deny this? What is your argument but this; God has clearly required obedience, in this particular, but if I obey, I shall subject myself to the loss of life, liberty or property, or of all of them? Are not life, liberty, property, his, and not yours? Are they not granted to you, subject to his revealed will? Has he not a right to resume them at any time, and in any manner he pleases, even under circumstances of the greatest pain and terror, and even degradation to yourself? You cannot deny this. Did the primitive Christians or the Protestants reason as you do, when they submitted to confiscation and the jail, persecution and death, in thousands and tens of thousands, rather than be disobedient? They followed the letter of the commandment against all human argument and calculations. They trusted to a faithful God because, come what might, they knew that he had a right to obedience without any conditions or calculations on their part.

But let us change the view of the matter. You assume that, if all good men are to conform to the Peace principles of the Gospel, the civilized world would be the victim of an armed banditti. Now, I assert precisely the reverse. Let us examine your proofs and mine. You instance the case of the Peruvians. But did the warlike Mexicans fare any better? Did all the *martial* tribes of North America fare any better? Beside, the Peruvians were *heathen.* They had not the promises of the Gospel of Peace. And knowing as we do, that God has seen fit to draw a broad line of distinction between the heathen and the Christians, the Pagan who has not the privilege of Christian faith, cannot expect its rewards. We cannot, then, reason consistently from the case of the heathen to the case of the Christian. Peace with the Peruvian was a matter of custom or national character, so far as it really prevailed. With the Christian it must be a matter of principle, and of submission to the will of God. But I am not content with this reply only. Allow me to ask for an instance of a Christian people who ever reposed their trust in God on Peace principles, and had reason to repent it. You cannot name an instance; at least I remember none. On the contrary, let me ask your attention—1st. To the case of the Jews, who were commanded (the males) to appear three times a year at Jerusalem. Yet though surrounded by enemies, we know that advantage was never taken of this defenceless state of the land. God had promised protection; and the people trusted, obeyed, and never had reason to repent that obedience. 2d. To the case of the Quaker Colony of Pennsylvania, which was unmolested by the Indians for 70 years; while all the armed colonies were continually at war with them. 3d. To the Quakers of New England, who remained in their cottages, cultivated their fields, and went about the country unarmed and unmolested, amidst all the terrors and massacres of Indian wars. To the Quakers of Ireland in 1798, who were literally in the lion's den of Darius, and the fiery furnace of Nebuchadnezzar; yet, like Daniel, were saved by faith. O what a lesson, what a rebuke to the Christian of human calculation and human expediency. If you have never read this noble and affecting account of Christian faithfulness under the most afflicting and trying circumstances, let me recommend it most earnestly to you. I caused copies to be placed in the Sunday School Libraries at Columbia, as well as in the Theological Seminary Library; and I am not sure but that you yourself carried a copy to Columbia for the South Carolina College Library. I can hardly give a better proof of the high regard that I have for the book, than by mentioning, that I have employed an agent in Philadelphia to place a copy in the Library of every Sunday School in Boston, New-York, Philadelphia, and Baltimore. I had already done the same in Charleston, and shall follow up the good work next, with all the cities of the second class, such as Providence, New-Haven, Albany, &c.—You have conceded *my theory* to be right; of course *yours* must be wrong. Mine is the *Christian*, yours the *heathen* theory.—*Charleston Observer.*

Publications for sale at the Depository of
THE NEW-YORK
PROTESTANT EPISCOPAL PRESS.

PARISH LIBRARY, VOLUME XIII.

Just published, by the Protestant Episcopal Press—Lives, Characters, and An Address to Posterity, by Gilbert Burnet, D. D., Lord Bishop of Sarum: with the two Prefaces to the Dublin edition. Edited, with an Introduction and Notes, by John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert and Aghadoe.—First American edition.—Forming 13th Volume of the *Parish Library.*

In press, and will shortly be published, the Fourth and Sixth Volumes of Standard Works.

Also, Bright Beams of Light from the Sun of Righteousness, for the successive Days of the Ecclesiastical Year.

TRACTS IN PASTORAL THEOLOGY.

CHRISTIAN PREACHING DELINEATED.

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